

DANIEL HIS CHALDIE VISIONS

and his Ebrew: both translated after
the originall: and expounded both, by
reduction of heathen most famous stories vnto the
exact proprietic of his wordes (which is the surest
certaintie what he must meane:) and by ioy-
ning all the Bible, and learned tongues to
the frame of his worke.

Let him that readeth (Daniel) vnderstand. Math. 24.

The wise will vnderstand. Dan. 12.

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workes are. 1597.



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MODERN



TO THE RIGHT HO-
NORABLE THE LL. OF
HER M. MOST HONORABLE
PRIVIE COUNSEL



HE Prophet Nathan (right
H.) told Dauid of a sonne
that should builde a temple ^{2. Sam. 7. 14.}
vnto God, and sit vpon a
throne for euer: touching
whom, as Daniel penneth al
his booke which I present vn
to your Lordships, I request

your patience to iudge by a short summe, what vse my
explication may haue in our Church and state. That
speech of Nathans was commonly vnderstood of Salo-
mon: but indeed belongeth more vnto his brother

^{1. Chron. 3. 5}
^{Luke 3. 31.}

*Nathan, to whom Dauid gaue the prophets name,
that by it the godly might see from what line he should
come, which alwayes sate on the right hande of the fa-
ther. And that the elder sonne of Bathsheba, for whom
Dauid made the most beauenly Psalme of repentance,
should not want his dignitie, God gaue him preroga-
tives very fit to allure the world vnto higher matters.
He built by Gods commaundement a temple of Ma-
sons worke, and sate after a sort (in Gods speech,) vp-

^{Psal. 51}

^{1. Chr. 29. 23}

Epistle Dedicatorie.

1. Kings. 9. 6. on the throne of the Eternall. Yet God spake vnto
 1. King. 8. 47. him for the people, and he vnto God before the peo-
 Eccl. 1. ple, wordes touching that his kingdome should not
stand. And in his whole booke that teacheth how
all things vnder the sunne are vanitie, the whole
drift is to expound the truth of the promised throne.
When his line should end in Ie-Choniah, the Eter-
nall Iah sweareth, that if Choniah were a signet v-
pon his finger he would plucke him thence: and pluckt
his name from the kings: and preacheth, O earth,
earth, earth, write him childlesse: for none of his
seede shall sit vpon Dauids throne. Him Nebuchad-
nezar kept in prison 37. y. and ouerthrew Salomons
 2. Kin. 25. 27. kingdome and temple, with all the implements: that
Judah should looke to the other house of Dauid, for
the true throne. Then Ierusalem was to be taught a
new, in what sort they should see to peace. For them
 Chap. 1. & 9. the booke of Daniel is a commentary: handling prin-
 Chap. 7. cipall poynts of their* seuentie yeeres thraldome: and
seuen times that space vnto Christ his ascension, to
raigne in the house of Dauid for euer: who destroy-
eth utterly as with a floud Citie and temple: to shew
that such outward things of mans worke could not
be fit for to be meant in the most glorious promise
vnto Dauid. So Ierusalem surprised by the Chaldean
and razed by the Romane, is the limites of his story.
For the middle space he handled certayne principall
heads, touching Zorobabels people, and the enemies.
Zorobabel was the onely of Nathan that bare rule:
and that, to build a temple: and to receiue the pro-
 mise

1. Kin. 9. 6.
 Choniah
 made the
 kings name.

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Epistle Dedicatorie.

mise of Christ, as in Ag. 2. Then his familie hath an expresse declaration what throne belongeth vnto them. For they are termed the Sainctes of the high Trinitie: who shall possesse a kingdome for euer, yea for euer and euer. And Daniel sheweth thrones set

Chap. 7.

up, and one like the sonne of man comming into the world, and agayne, ascending vnto the king euerlasting, and reigning ay ouer all nations. And this much is the summe of their comfort. Touching the kingdome: he nameth the nations that should successively take it from them with open iniurie to their Religion. The Chaldeans had begun. The Persians conquering them should continue. Next Great* Alexander. So interchangeably, the Seleucida and Lagida, vnto ten tyrannicall kings. But afterwardes they should be weakned: that Daniels people might holde their owne kingdome. He nameth the Romans: but not as enimies heere, vnto their Religion: yet toucheth their comming up: that all might know by what nation Christ should be kilde: when by his birth time the fourth kingdome should fall through the Romanes. And they should be the second Babylon to Ierusalem. But seeing they medled not with the Iewes, untill they called for their helpe: and that, when the Machabees had vsurped long a kingdome agaynst Iacobs will, no lesse enemies to Zorobabels house then the others (as their familie perished alike utterly:) so the seueritie of God was not to pro-
phecie a comfort agaynst the Iewes calamities, called for by their owne prophanenes, and as it were, open request.

* Alexanders iniurie was in that the Priests for one yeere should name their sonnes Alexanders; and all Iudah should take their dates from his raigne, & he their Emperour would be a God.

Epistle Dedicatorie.

request. For Caesar and Pompey were called into par-
taking by striving Machabees: and before had made
league and friendship with Iudah. Therefore com-
forts in such dealings might not be sent from heauen.
The playnesse of Daniel is great: telling of matters
that all the world would note. Strabo knewe Neb-
chadnezzars greatnesse: *Berosus better. *Abidenus
toucheth his propheticall traunce: as hearing of that
his Proclamation or Epistle sent vnto all the world.
Cyrus Conquest of Babel all nations knewe: Xerxes
fall was more in speech and Alexanders stories better
knowne in most people then their owne: his victo-
ries, ambition of Godheade, quick death, and ruine of
familie. And agayne his Captaynes partitions of
spoyle: their falling to foure chiefe kingdomes: and
two of them principall, Syria and Aegypt comming
vnto perpetuall strife among them selues: these hea-
then obserued: who knewe likewise the strange succeffe
of Ptolemie Lagides: the stranger of Seleucus Ni-
icator: their League in friendship: their sonnes fal-
ling out: their seeking atonement by that Mariage
of Berenice: their greater warres vpon her death:
the ouerrunning of Syria, to winne the surname
Eusepius: a further reuenge in Philopators victory.
Agayne the other sides conquest to surname Antio-
chus great: his Cleopatras marriage with Ptolemie:
his inuading Greece: his fall by Rome: his Church rob-
bing: his two sonnes Church robbing: their three
extraordinary deaths: these matters be most fa-
mous amonge the heathen: And Antiochus Epiphanes
subtiltie

Daniels
playnesse.

*In Theoph.

*Euseb. 9.

Diod. lib. 18.
and 19.
Pausan. in
Attic.

App. in Syri.

Polyb. 5.

Appian,
Strabo.

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Epistle Dedicatorie.

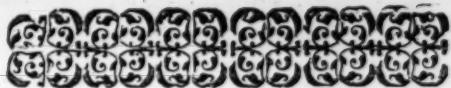
*subtiltie in ouerreaching his brotther and two ne-
 phewes: his comming up in Syria: his three inuasions
 of Aegypt: his endeuour and crueltie to haue extin- Tacitus.
 guished Iudahs religion: these matters, are the most
 famous of any in heathen stories. When we adde Macro.b.2.
 vnto them the iest of Augustus, how it was better to
 be Herods hog then his sonne: because of his slaugh-
 ter at our Lordes birth: and Virgils harping at a
 childe comming from heauen, noysed doubtlesse by Acgl.
 Iowes: and the expectation of all the East of a king Suetonius.
 arising then to rule all the worlde: and Tacitus for
 Christ, Pilat, and Christians: and lastly the manifold
 writers of Ierusalems fall the last part: then we shall
 haue open, all the humane poynts of Daniels booke.
 When we ioyne from Diuinitie storie Nathans Ben Arama
 prophecie for Nathan: Salomons Eldershippe in a vpon Exod.
 touch of throne and Temple: the threefolde charge
 to write Iechonias childlesse: the counsell of God Ierem.22.
 in the kingdomes fall: the blessed title of Nathans
 house: the high Sainctes and Kings foreuer: the
 thrones, one for God, and another for the *sonne of Dan.7.
 Dauid: the setting vp of kingdomes to deale wvith *R.Akiba.
 Dauid: throne, to take notice of their Religion: the vpon Dan 7.
 time of a Kingdome eternall prefixed in a most in Sanedrini.
 playne speech long before, and made famous by 120. קרי סנידרין.
 nations paying Iudah a subsidie to returne: and our
 Lordes mediation from the Gospell: this being done
 Daniels matters will be all knowne vnto vs. The
 tongues which he vseth may somewhat trouble vs:
 why he should write the greater part of his booke*

Epistle Dedicatorie.

in Chaldie, and the same matter agayne in Ebrewē:
and why his Ebrew hath affected peculiaritie of
phrases: yet reasons sensible may soone be rendred.
The Chaldie tongue was both known to his nation, &
should soone be their vsuall, when they had lost their
owne in Babylon. Besides the North, East, South
Dialectes, Syriaque, Arabique, AEthiopian were
neare the Chaldie: so that with a little paynes: they
might learne it. Now it was fit for Dauids throne
ruling all the world, to be penned into the largest
language of the worlde, and then most flourishing. So
he sheweth: that God setteth vp kingdomes, and
putteth downe kingdomes: and how a kingdome from
heauen standeth for ever. This he teacheth in Chaldie:
as also the state of the worlde to come: neuer shewed
so clearely before. He declareth how the faithlesse ty-
rants perish for ever: and Iudah reigned by Christ:
as by him also all nations do. When his visions name
the oppressors: and his nation the oppressed, then he
writeth in Ebrew, and prophetique phrases knowne
onely to his learned brethren. The summe of him is
this: and his phrase is thus. I thinke my commenta-
tions upon him somewhat profitable to the good of
our state. Them I commend to your LL. to be
regarded according to the sage honour
of her M. gouernment.

Your Lordships to commaund
HUGH BROUGHTON.

TO



To the Christian Reader: of Da-
niels playmennesse.



Hen this Prophet is cleared, from the opinion of hardnesse, which men do conceiue of him, then with hope of perfecting labour, desire to reade him will encrease. And the holy man must be cleared. For otherwise men would thinke *Daniel* atormentor of soules rather then a teacher, if he wrote vnto all nations (in their greatest perplexities) matters vnfit for their capacitie. Besides the duty of clearing him, facilitie will be at hand. For the matters which onely make him hard, are soone taught. Stale errors still hinder the negligent in the truth, who runne vpon custome, and will take no paines to examine the right. But thus it doth stande. When the promise of *Nathan* is considered touching the throne of *Dauid* to stand for euer, and the case of *Salomons* house weighed, how in *Ichonias* it fayled vterly: and then the house of *Nathan* the next brother commeth in, first *Zerobabel*, then two families of him, *Abiud*, for the Kings right, *Thesa*, father vnto our Lord, then the hardest part is gon All must graunt that this hath bin long hid. For scant any of the world marke our Lords right line from the text. Yet a few words might open it fully. Only many vnpatiēt of the truth, cause griefe, & therupon some more difficulty: otherwise all here requisit might be soone known. For the matter is the easiest, standing vpo a plain story: & the principles are so few, that a child myght write them. They are often handled, that such as care for them may be instructed many wayes. The next matter of darknes ariseth touching the nations oppressors & oppressed. The doubt sprange, for that *Daniel* in his Chaldy visions nameth neither. The solution is easie. In his Ebrew visions he nameth both the one and the other: and they can containe no other matters then the Chaldy. Therefore the nations in all are doubtlesse. And seeing Chap 8. in a vision vpon Babels fall, *Elam* first, next *Lauan* haue all the dealings vnto the end of wrath: the last dealer must be *Lauan*. Also the afflicted in the last dealings are termed *Daniels* people, and the holy people: and they are afflicted for the holy covenant. Where any may see of what times he was to speake. For who knoweth not, that the last affliction that the holy Iewes had, with losing their lands reuenues, was vnder *Antiochus Epiphanes*. Now the nations being knowne, the places will be known. And for vndoubted certenty the land *Tzeby* on the holy mountayne is named, The soyle of the afflicted. The middle sea and deade sea haue it betwixt them: and *Tzeby* is in *Ezekiell* the attribute of *Iudra*. And the places of the visions are the fittest for these poyntes. At *Eulai* and *Tigis* the playne sightes were shewed. Which shoulde importe dealings from kings of those



To the Christian Reader.

quarters. All this while nothing bringeth in the Romanes. They are referred to greater harmes. And such as bring it into *Daniel*, where they are not blamed, disturbe learning as much as they disturbe the world. But *Daniel* is not to blame. He giueth no cause why men should so deceiue themselves. And thus these parcels the most in difficulty are made easie. Another is no lesse vniustly blamed: the time which he hath most cleare, and telleth playnely. Yea onely he telleth when the first captiuitie began: and how he was of it. The end is most famous in him. And the phrales for our Lords death time, would make a learned *Varro* amazed: The seuenthy *Hebdomades*. We haue here greater matters then how he at 84. had written seuenthy *Hebdomades* of books. And neuer any could be playner then he in that. If we will not belecue him, but heathen forged studies, we should try particulars. So true heathen would beare recorde vnto *Daniel*. Now, heathen 2000. yeares haue filled all Libraries full of lyes: with forged *Olympiades*, forged *Chaldeans*, forged *Archontes* of *Athenes*, and forged *Consuls*, that the vnstayed and vnlearned now a dayes can triumph to see, what store of leasings can be brought agaynst *Daniel*. But the same will not see, how all the millions of *Iudah*, and of Christians vpon the other captiuitie writings, checke the error. So agayne *Daniel* is cleared. One poynt remaineth, his tongues: where any may see, that in the *Chaldee* he studied for playnnesse: writing in the most generall tongue, yet neare *Arabique*, and so as most general yet. For his *Ebrew*, the learned may not complain: for to them it is easie. And all should be senslesse, if in playne matters, and matters of danger, he myght not haue leaue to hide his minde from the wicked. Further difficulties we haue not in him: after the consideration of *Dauids* throne and two families, *Salomons* falling, *Nathans* standing for euer: of the nations oppressed long kept close for safety, in his latter speeches named for certainty: of the oppressors likewise &c. their countries: and last of his times and tongues. The difficulties of which being softned, none can tell what to imagine hard. And to mollifie the readers labour, I will contriue into matter following, introductions to his whole summe and Graces: and ioine the kings and Pictures for him: pictures afore set in another booke: which comming forth, greater with greater, lendeth *Daniel* the former willingly. To him they belong.

The

The summe and Graces of Daniel.



He holy Prophet Daniel telleth what

Kingdomes shall oppresse Dauids house

from Iudahs captivity vnto the birth of

our Lord: and endeuour to controll their

Religion. Also of our Lord he sheweth:

his continuall protection and payment of

*Few wordes
contayne the
whole summe
of Daniel for
all his chiefe
heads.*

*his foes, his comming into the world, his making strong the
Covenant for all nations, his precious death, his glorious
ascension, and his kingdome ouer all nations. And lastly
how he will destroy the Citie and Temple, finishing the po-
licie which he gaue by Moses, that Iewes and Gentiles may
be equally Gods people. Those kingdomes which Daniel*

*setteth forth, are first the Chaldeans, who destroyed the
Citie, Temple, Kingdome and house of Salomon: and
meant in Babel to haue set vp idolatrie. The next is a*

ioynt power of the Medes and Persians, vvho ouerthrew

them: and would haue made their owne kings as Gods, and

stayed the building of Gods Temple, and sought to destroy

the Iewes nation. The third is compact of all the States of

Greece-land (who put downe the former): In Alexan-

ders power, which King in his pride earnestly laboured to

be holden as a God: and caused the Leuites to name their

sonnes Alexanders, and all the Iewes to take their dates

from his raigne. The fourth and last, is of the same nation

for their Kings (called Seleucidæ and Lagidæ, by the first

of their houses) dwelling North and South from Iuda

situated betwixt them both. By these Iuda was most ve-

ned, and endeuour used to haue abrogated the holy Coue-

nant. At our Lords birth these nations were fully spoyled

of all gouernment, and another set up, to whome tribute*

was payde ouer all the world. In plentifull varietie Dani-

el setteth them forth. First in a huge image of foure me-

tals beaten to powder: and he expoundeth the Image so,

that by a prophane king he is therefore highly aduanti-

ced. Long after he setteth them in a sort fit for a spirituall

*What king-
domes in Da-
niel oppresse
the religion
of Gods peo-
ple.*

**Romanes
that medled
not with re-
ligion.*

*Howe euery
kingdome is
seuen times
spoken of.*

The summe and

man to iudge of: in foure sauage beastes cast into the fire: and ioyneeth a most heavenly exposition and comfort of his nation: how from his people, an eternall kingdome shall fill all the earth. *Agayne*, the kingdome of Babel is figured by a Tree, touching in height the heavens, in breadth the corners of the earth: and to that also Daniel affordeth an exposition. Likewise the other kingdomes are semblanced by a Ramme and Goat-bucke, and both in sundry hornes: and now all the nations are playnely named, who be therein containned. So sixe times every one State is declared all over, the latter declarations adding clearenesse to the former. Moreover, the seauenth narration most playne (as teaching in proper language) is not Wanting: for the comming up, idolatrie, chastisement, and ouerthrow of these kingdomes. A skilfull Reader must fetch from others the dayly dealings, which the Wisdome of God knew it needlesse to foretell by Daniel: and therefore he passeth them over: in their due places the Reader shall finde them marked in obseruations vpon the Prophet. The comfort of the holie people is most sweete in this Booke. Christ in prophane eyes is a base stone, and heathen Kings goodlie metalls: but he beareth them to dust, and becommeth a great mountayne. In Daniels eyes they are beasts cast into fire, and the Sonne of man comming in the clouds into the world: after wardes going vnto the Ancient of dayes, he sitteth on an eternall throne. Sundry other heavenly apparitions Daniel hath: as when the wonderfull Numberer (called in Daniel, Palmoni) calleth an Angel, Gabriel: and biddeth him teach Daniel the very dayes from the first of the rage agaynst Moyses lawes, vnto the last of the Grecians dealing agaynst the Temple. And after that his senses had been acquaynted with so exact an accompt vnto the verie day, for a particular hinderaunce of the truth, he seeth a hand writing, *MEME MENE*: and soone the former Angell numbresth most exactly the tyme vnto

This vision
should haue
cut off all doubt
for Daniels
kingdomes.

This specially
might end all
controuerisie.

The degrees
of his visions

The times
2300. dayes
Chap. 8.

Chap. 5.
Chap. 9.

Graces of Daniel.

our Lords death. And agayne, some after he hath a vision like that of Christ in the * Revelation, and of three Angels, one silent, another teaching him the summe of his booke in playne speeches: another asking a question of times, and taking an answer, with the very particular dayes of two famous neare matters. These two confirme the wonderfull accompt of Christ his owne set time for redemption.

Dan. 9. 24. Farther then vvhich the date of times myght not goe in the Prophets beyonde the glorifying of the King: but therein it was to rest. By like resolutions, men myght knowe, that Christ would graunt them the like space to repentance, that they lost not their land: as he gaue in the vvhildernesse to prepare them that should enter into the lande. And so is fell out alike: 40. yeares they spent in the vvhildernesse, 40. after our Lords death in the lande. And so the whole warninge that Daniel gaue the Iewes to beware of their Deluge, is iust in space the same that Lamech gaue to the olde worlde at Noahs birth, 600. yeares afore the floode. From Nebuchadnezers first yeare, 70. of captiuitie: thence 7. times that space in expressed wordes, layde downe in Scripture, and 40. afterwarde not recorded, nor to haue been recorded in Scripture, but marked of heaven by the euent. This is the compasse of Daniels tymes: which they that cast not aright, shalbe disturbed.

The state of the worlde when he wrote, and the tongues vvhich hee vsed, call vs to farther admiration. His Prophecie was written in the most distressed tymes of the worlde, to be such a iewel, that being seene, it myght haue redressed the calamities of those dayes. For, when the kingdome of Iudah was to be plagued by the iust God: all the worlde was plagued also with more alterations of kingdomes and warres then had beene afore. And then God by Daniel writeth first in the heathens language the Syriacque or Chaldy tongue: which East & South best knew. In that he sheweth how the Image of the worldly pompe, & all

* Chap. 1. 13.
Chap. 1. 2.

Three yeares and halfe: and dayes 1290. and the dayes 1335. all these are the first from the polluting of the holy temple vnto the recouery: the other two: vnto seuerall comforts agaynst Antiochus: which the present Age should marke, euen to the exact dayes. The whole summe of Daniell is 600. yeares: from since the Chaldeans tooke Ierusalem, vntill the Romans tooke it.

The tongues of Daniel.

The Zohar noteth this, truly and wonderfully.

The summe and

A generall
knowledge of
Law & Gos-
pel is taught
in Daniel by
kingdomes,
many peri-
shing and one
standing.

The phrase
of 70. Ieues,
being compa-
red with for-
mer times,
wil shew that
God ruled all
times of In-
dah in an or-
der easieto
consider.

Chaldy, Syri-
aque, Aethi-
opian, Ara-
bique: all
four use Da-
niels Syri-
aque.

* דנח Dan. 2.
26. is in no
Chaldy, but
in the Aethi-
opian. Heb. 2.
and 4. &c.

*the wicked are made as dust before the winde : and pro-
phane Empires are as beasts troubling the sea of life : peri-
shing at the last in a fierie lake : from the throne of a Iudge
enlasting, with whom there is no shadow of change. Also
he telleth of the kingdome that cannot be corrupted, set
up by one like the Sonne of man comming in the cloudes, and
going againe vnto the Auncient of dayes, to sit for ever in
glory. All this, and other matters of the present Age, Da-
niel penneth in the language most knowne of any one : that
the heathen might be benefited. Notwithstanding the
Ieues haue in this worke their prerogative. For in the
tongue used euery of them, he penneth the selfe same mat-
ter : naming playnely what people he afore spake of, and
that in sundry sortes for exact certaintie. And he limiteth
the time, when all nations should be brought into the holy
covenant, in a more wonderfull sweete speech, for the
present matter, and for the frame of all the Bible, then a
mans minde could euer haue thought vpon. Yea though
one had an hundred mouthes and an hundred tongues, and
a voyce of steele, he should not be able to show the use of
his two tongues, how plentifull commodities they haue, his
Chaldy or Syriaque, and his Hebrew. We haue no Chal-
dy saue two chapters of Ezra, so ancient as his by 400.
yeares. And of such as write thence in Chaldy, translating
the Hebrew, Onkelos ¹²¹²¹²¹² and the author of Targum
Ierusalemly vpon the Law, Ionathan Ben Vziel vpon
the Prophets, and the vncertaine translators of the other ho-
ly booke, all their works make great use of halfe his, the
Chaldy part : and so doth the Syriaque translator of the
New testament continually frequent his stile. Neyther
was the *Aethiopian ignorant of him, or negligent to vse
his phrases. Also the Arabique Translators of both Te-
staments, challenge as good a part in him as any of the
former. And although none but Linguists, can thoroughly
iudge of this commoditie, yet any man may see what great
honour*

Graces of Daniel.

honour God gave to the prophet; that draweth his little Chaldy through so many and so large workes of those diverse nations. Even as the Chaldeans gave cups of cold water to Daniel when he requested it, rather than of the Kings wine, God would not have them loose their reward: but made that language which they taught him, to have honour through all the world unto this day. I omit how his Chaldy style teacheth to distinguish old Rabbines in ether Talmuds from new, by the tenour of the Grammar, and stirreth indgement to marke by the style later Rabbines from the elder. Yet I may not choos but warne somewhat of this. Also in our dayes the Chaldy paraphrastes are beholding to him. For whereas they were so confused, that no Grammar of them could be made, the learned Mercerus and others after him, vowell them after Daniels Chaldy, to their great honour, and all wise mens contentment. Nowe touching his Hebrew stile, wherein he penneth the vision of the Ramme and Goate, his owne heavenly prayer, Gabriels speech for the name and office of Christ, containing all skill of knowledge: an heavenly vision of Christ, in holy view; the Hebrew style of all this: and yet more specially for a long oration of the stouter Persian kings fall: of great Alexander, his rising and fall: his houses rooting out: his Captaines, many parting the spoyle, but foure principall: and of them two houses dealers with the Iewes, and their particular dealings unto Antiochus Epiphanes: his rage from placing of his Idoll three yeeres and a halfe, his fall after the placing of that Idoll, one at the day 1290. another at the day 1335. his comfort by an argument from the resurrection in all these troubles: this rare matter hath not onely wisdom, but witte for specialty of style: that blasphemous Porphyry and all might have scene more than a mans wit in the Hebrew phrase. Such his matter and languages be. To conclude, we see how in troubles, he pictures the cam-

A wonderfull recompence to the Chaldeans for vowing Daniel well.

Daniels Chaldy caused the Chaldy paraphrastes new honour in our age: so perpetuall is the holy mans glory. Elias Lewita moued a question whether the Chaldy could bee brought to Art. That Gordian knot was cut, by breaking all their uncertainty with Daniels sword by our learned Christians.

ping

Prophecies
in the East
tongues, for
matter recor-
ded in the
Western,
should stirre
study and ho-
nor of study
for both.

The summe and Graces of Daniel.

ping of the Angels about Christs servants, what enemies they should haue, and what those should suffer, how and when Christ by him selfe would make reconciliation for sinne, and sit on the throne of glory: how in the most common tongue, the matter is spoken, so farre as men then could quietly accept it: how peculiarly it is spoken for the peculiar persons, and in a peculiar phrase: Where the wicked otherwise would haue raged intolerably. And we may see how Daniel izneth both Testaments ending the Ceremonies, and breaking the partition wall of the old: and laying the foundation and groundworke of the New. Also how God (perfect in all knowledge) draweth the heathen stories (from Herodotus vnto Liue) to be servants vnto Diuinitie: that when all the world had marked all the particulars of the Persians and Greekes, fallen out according as it was foretold, they myght assure themselves, that the matters touching their calling into the heauenly Ierusalem, should be likewise in due time accomplished. This much may be holden in some sort the summe of the gracious Daniel his graces: but the thunder of Gods power (as Iob speaketh in a like matter) who but he in his text, or one of Daniels wisdoms is able to declare? Now let vs hasten to his matter: taking by the way the Kings of his narrations: and vsing grauen pictures to the pictures of his pen in due place.

N
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THE KINGS BELONGING to the Image in DANIEL.

Chaldeans.

NEbuchadnezar: by notation, *Nabo* (*Esa.* 46. 1.)
is Lord of keeping or storing.

Enil-Merodac: a principall is *Merodac*. *Ier.* 50. 2.

Bel-She-Azar: *Bel* is he that storeth. *Bel-Tash-Azar* Daniels name is of the same notation. And *Bel-Azar* or *Belesis* in *Diodorus Siculus*, booke second: where he hath most noble stories, doublelesse meant of our *Daniel*, how in warres he preuayled: encouraging nations by prophecies of victorie. Here the three kings beare names of three Babylonian Gods: *Nabo*, *Merodac*, *Bel*: as *Abbakuk* noteth, that the Chaldean would attribute this his strength vnto his God. *Ab.* 1. 11.

The Massorites vpon the fift of *Daniel* note for both their names thus;

סן ריש ספרא עד בה בלידיו קטיר כל ששאר כל ששאר כל ששאר
כתב שן קדם רא דף וסן בה בלידיו עדסוף ספראכל ששאר כל ששאר כתב
קדם לשין. That is, from the beginning of the booke vnto

that nyght was kild &c, *Ch.* 5. 30. *Beltesh-Azar-Bel-sh-Azar*. v *Shin* is written before *Aleph*. But after, That

nyght. *Chap.* 5. 30. *Belt-sh-zar. Bel sh-zar.* v *Aleph*

is written afore v *Shin*. Of this I was specially to

warne, because euen the Hebrew Printers, whom eye

sight should haue guided, haue not obserued the difference, none of all without some negligence: so that

but for the *Massorites* the text had bene corrupted:

and my obseruations should be thought to disagree with the originall vpon *Chap.* 1. 5. 7. 8. and 10. These three Chaldean kings make the golden head, the Lion,

and the Beare: as the Persians and sundred Greekes haue their armies.

נבוכד נצר

אוייל סרוד.
בל ששאר.
בל תשאר.
בל ששאר.

The planets
were their
chiefe Gods:
termed of fore-
telling as *Nabo*,
or of kinghood,
as *Ched.* is mat
26. in Arabike
Mar. Dan. 2.
Rac. Gen. 42. in
Onkelos. Shed.
in *Mar.* 10. in *A-*
rab. Sac. Ier. 25.
and *Kimchi* in
ALN. Nego.
Venus in *Rab-*
bines commonly.

Of the Persian Kings , whereof they whose
names are in Hebrew are extant in scripture.

The Greeke names are as heathen write
and terme them.

דָּרְיוֹשׁ כּוּרֹשׁ	Kuřdāzi. <i>Darius.</i> Kūje. <i>Cyrus.</i>
אַרְתַּחְשֶׁתְּאֶשְׁתָּה	Artaxashta. <i>Artaxashta</i> or <i>Artaxiasata</i> , as <i>Strabo</i> writeth townes, named from the kings name.
אַחֶשְׁבֶּרֶז אַחֶשֶׁרֶשׁ אַחֶשֶׁרֶשׁ אַחֶשֶׁרֶשׁ	Δαρείος ὁ ὑψίστος. <i>Abasheveroth.</i> The fourth: <i>Daniel</i> 11.2. <i>Ξέρξης.</i> <i>Artaxerxes.</i> <i>Darius Artaxashta</i> , or <i>Artaxashta</i> : thorough <i>Ezra</i> , from <i>Chap.7.</i> as the <i>Massorites</i> there note.
דָּרְיוֹשׁ אַרְתַּחְשֶׁתְּאֶשְׁתָּה אַרְתַּחְשֶׁתְּאֶשְׁתָּה	Δαρείος. <i>Darius.</i> <i>Artaxerxes.</i> } These three are passed ouer Ὀχός. <i>Ochus.</i> } in <i>Nehemiah</i> .
דָּרְיוֹשׁ	Δαρείος. <i>Darius.</i> <i>Neh. 12.</i>

The Greekes whole.

מֶלֶךְ גְּבוּרָה
קֶרֶן חֹזֶה
Alexander the great, the notable horne in the fore-
head of the Goate-bucke.

אַחֶשֶׁרֶשׁ
His posteritie , *Hercules* and *Alexander* . These
with the principall parters of his kingdome, make the
bellie and the sides of brasle: the Leopard with foure
heads: and the Goate-buckles notable horne : and the
fourē that came up for it.

The Greekes parted:

מֶלֶךְ הַצָּפוֹן	The Southerne all are in <i>Strabo. Geog. 17.</i>	מֶלֶךְ הַדְּמַחַס	The Northerne all are in <i>Appians Syriac.</i>
פְּטֹלֶמִי לָגִידֶס	<i>Ptolemy Lagides</i> 1. horne, the king of the South. <i>Dan. 11.5.</i>	סֶלֶנֻס * נִיקַטוֹר	<i>Seleucus * Nicator</i> , 2. horne. <i>פְּטֹלֶמִי</i> <i>v.5.</i>

Ptolemy

Ptolemy Philadelphus. 3.

horne. v. 6. מלך הנגב.
Bernice his daughter is married to the king of the North, and killed.

Ptolemy Energetes her brother. קסר מנצח עד שיה כנו.

One that standeth vp from the Impe of her rootes. 5. horne. v. 7.

Ptolemy Philopator. מלך הנגב.

7. horne. v. 11. מתפרסר.
He in whose times the lawlesse Iewes will be stirring and perisha.

Ptolemy Epiphanes. He had

with his wife *Cleopatra* Syria in dowrie. v. 18.

Ptolemy 8. horne. איש לבת הנשים

These kings make the iron of the two legs, and somewhat of the iron and clay: thinking by mariages to make attone-ment, for Syria and Iudea, but further falling out. These also such as are noted with Hebrew, make the ten hornes of the fourth beast: and in these dayes the Iewes the high Saintes begin to recouer their kingdome. In particular vice Daniel speaketh no further of them.

The clay weaknes of the Images legs.

Southerne.

Ptolemy Philometor and *Ptolemy Physcon.*

Ptolemy Lathurus.

Ptolemy Auletes the Piper.

Cleopatra. Strab. 17. All after the third *Ptolemy*, were corrupt in wantonnesse, and ruled cruelly. But the seuenth and eighth the Piper specially.

B ii.

Nor.

Antiochus Soter, who dealt in no special fort against the Iewes: and therfore is omitted in *Gabriels* speech.

Antiochus Theos. 4. horne.

v. 6. מלך הצפון.

Seleucus Callinicus: sooner killed, the *Energetes* died.

Antiochus the great v. 10.

6. horne. משידים עמו.

Hee that marrieth his daughter to the king of the South, he shall also consume Iudæa.

Seleucus Philopater: מלך צדנש

the taxer: 9. horne. v. 20.

Antiochus Epimanes: מלך צדנש

vile: the 10. horne. v. 21.

Northerne two at once.

Demetrius Soter.

Antiochus Eupator.

Demetrius Nicator.

Alexander.

Antiochus brother to De-

Diodorus, who married Pro-

metrius, he killed him-

lemies daughter.

selfe. Cleopatra wife to

Tryphon killed by Antio-

Demetrius killed him :

chus.

she had married her bro-

ther Antiochus : and had children

by *Demetrius.*

by *Antiochus.*

Seleucus and Ant. Grypus.

An. Cyzicenus, he droue

Seleucus was Grypus poy-

out Grypus.

kilde by his soned his

Antiochus, who married his

mother Cle-

mother in lawe Selene.

opatra. Seleucus. he

Tigranes droue him

droue out

out. And Pompey refu-

Cyzicen, and

sed to suffer his sonne

was killed

to reigne.

Trogus Pompeius noteth, that thus by the discorde of the brethren of consanguinitie, the East became vnder the people of Rome. And so all may see, how iron and clay the mixture in mans seed not cleauing together, giueth testimonie to Daniels vision.

Of the times and yeares which these kings raigned.

VHereas these prophane kings are compared with Scripture, we must take heede least we graunt vnto them a longer time of raigne then the holy text hath for the same ages : for so we disanull the authoritie of Gods worde. Yet former ages haue beene in that blame along time. This may be spoken of them
in

in generall: that the whole yeares of no kings out of Gods people, haue or were to haue their whole summe in holy record. Besides, heathen are so vncertaine, that they agree not for the yeares of any one king betwixt *Nebuchadnezzar* and *Iulius Caesar*. Yet when heathen are thoroughly examined from age to age, by particular testimonies, and by the liues of most famous men, they shall be found to agree very well so: with that which Scripture testimonies & liues require. Though strong errors like hedges of thornes stop the passage of the truth. The truth must be confirmed from them: for better satisfaction of such as braue more in heathen studies then Diuinitie.

Of the Chaldeans time of raigne.

THE Iewes agree vniuersally, that from the first of *Nebuchadnezzar* vnto the death of *Belsazar*, the time is seuentie yeares. And if Christian commenters had followed them in that agreement and truth, it had bene better with vs. VVheras the second captiuitie by some, the third by some others, is made the beginning of the seuentie yeares: so a great rent is made in the holy story.

Of the Persians true times, and erroneous

** sleights that deceiued.*

From *Darius Hystaspes* age about 20. at *Babels* fall he liuing but 43. vnto *Xerxes* warre 6. yeares after his death, are 30. yeeres. Then *Artaxerxes* raigned, at home *Herod.* and *Ctes.*

Artaxerxes in all 42. *Clem. I. Strom.* He died in the seuenth of the *Peloponnesian* warres *Thuc.*

Ochus 8. cleare y. 16. with his father, 11. with his son.

Artaxerxes 42. *Clem.*

* The negligent
auncient giue
Cyrus, Camby-
ses, Dariusy.
spent together
& before *Babel*
fel, the same di-
stinct, and after:
and to *Da-*
rius 46. who li-
ued but 43. *Co-*
doman giue
Artax. 1. 59.
fully: and *Plut.*
to *Art.* II. 62.

to helpe out the
100. erroneous
The record of
Euripid. 75. in
Suid & of *Ti-*
moth. being in
those his times,
in which *Phi-*
lip raigned, this
will end the
strife: & heathen
other liues infi-
nite: as *Aristi-*
des daughters,
& *Dem.* *Phal.*
Lais and *De-*
most. acquaint-
tance: *Platoes*
& *Dionys* and
all commonly
then of fame
wil cut about
40. y. off at a
clap.

* Alexanders
Epistle to Darius in Arrianus,
argueth that
Ochus raigned
but a litle afore
Philips death.
Yet Olympikes
giue him liberally
a score of
yeares.

* Ochus three.
Darius about fīue.

Summe 130.

Of the Grecians times from Clemens : (but Epiphanus differeth in twelue yeares excesse, and Maximus Monachus commeth shorter.

Alexander fixe yeares.

Ptolemie Lagides fortie.

Ptolemie Philadelphus seuen and thirtie.

Ptolemie Evergetes fīue and twentie.

* *Ptolemie Philopater* seuentene.

Ptolemie Epiphanes foure and twentie.

In this age Iuda recouereth their owne gouernment.

Ptolemie Philometor fīue and thirtie.

Physcon nine and twentie.

Lathurus fixe and thirtie.

Auletes nine and twentie.

Cleopatra two and twentie.

Summe 300.

The Romanes vnto our Lords death threescore yeares, so arise 499.

Thus we may see, how they little examined the heathen, who could not see that sum agreed most exactly with the Scripture. Nowe * *Suidas* hath for all the Greekes times about thirtie yeares lesse then *Clemens*. They who thinke that true, may pardon the Greekes, thirtie in their fortie of excesse: past from *Lysanders* vnwalling Athens, or Phyle stirres in the life of them who sawe it: and heard *Dinarchus* cite their testimony against *Demosthenes*, after *Alexanders* death: of which sort *Aeschines* and *Demetrius Phalerus* are cited by themselves and others. Such as heard nor of Grecians most

* The Arabians
in an Arabike
commentarie
vpon Gen. 10.
haue *Suidas*
iust number at
our Lordes
birth: so belike
agreeing here,
with *Suidas*.

most monstrous lying, may pay the one with the other.
In sound learning and religion, that must stand in
summe which best agreeth with scripture for the same
times: otherwise Greekes disagree for ech kings yeeres.

*The Nobles of Iuda, that touch principally
the booke of Daniel.*

IN fundrie partes and fundrie maners spake God of
Redemption to the fathers, before the dayes of Da-
uid: and to him he promised that his seed should sit vpon
a throne for euer. That speech was fit to allure all men
vnto searching of the spirituall kingdome. But the carnall
still vnderstood that carnally. The ten tribes despised it,
and went to Ohelehem, and Elohehem, to their owne
tents and Gods. Salomons house hoped to hold still that
outward kingdome, and would not belecue otherwise,
the most of them, till the Chaldean tooke away, and ouerthrew
all their state. VVhen the visible kingdome fell, all Iuda
was to be resolu'd what should become of Davids throne.
The whole booke of Daniel is a satisfaction for that perplexitie,
and cleare, being considered for that point, how Salomons
house being extinct in Iechoniah, the house of Nathan,
from Salathiel, Pedaiah, and * Zorobabel, come to be
heires of the kingdome. But as the kingdome of Christ
first suffers and hath glorie after: so they and their faith-
full shall be conformed. Babel, the Medes with Elam,
and Greekes, whole and parted, shall rob them: but
they shall possesse a kingdome for euer and euer. And
when the seuentie yeeres of Babels rage giue a taste of
Gods defence and reuenge, they are tolde of that cele-
stiall speech, how at seuen times that space, the most
holly will bring an eternall kingdome opened for all.

There-

*For Zorobabels house, the onely then true and right princes, of all the world, Daniel hath his reuelations, and his 490. yeeres are to be compared with their liues in two families.

Thereupon the faithfull of the nation go from Babel vnto Ierusalem, where the Lord should be king, and restore the state, and build the Temple. *Ezra* and *Nehemia* declare their storie vnto * *Iaduah*, who and *Sanballat* saw great *Alexander*. The troupes of them are starres for the storie vnder the Persians: to checke heathen that with false register of times, as poeticall *He-liades*, or *Phaetontides*, will disanull the prophecie of the due season. And specially the kingly families of *Zorobabel*: whose register in the two Euangelistes is more worth then all heathen records. Thus it standeth.

*The testimonie of Iosephus that *Iaduah* and *Sanballat* saw Great *Alexander*, wherein both Iewes and Gentils hitherto agree, that by *Ezra* and *Nehemias* personages vterly confutes al heathen vsed chronicles.

Zorobabel.

- | | |
|--------------------|------------------------|
| 1. <i>Abiud.</i> | 1. <i>Rhesa.</i> |
| 2. <i>Eliakim.</i> | 2. <i>Iohanna.</i> |
| 3. <i>Azor.</i> | 3. <i>Iuda.</i> |
| 4. <i>Sadok.</i> | 4. <i>Ioseph.</i> |
| 5. <i>Achin.</i> | 5. <i>Semei.</i> |
| 6. <i>Eliud.</i> | 6. <i>Matthathie.</i> |
| 7. <i>Eleazar.</i> | 7. <i>Maath.</i> |
| 8. <i>Matthan.</i> | 8. <i>Nagge.</i> |
| 9. <i>Iacob.</i> | 9. <i>Helie.</i> |
| 10. <i>Ioseph.</i> | 10. <i>Nabum.</i> |
| | 11. <i>Amos.</i> |
| | 12. <i>Matthathie.</i> |
| | 13. <i>Ioseph.</i> |
| | 14. <i>Ianna.</i> |
| | 15. <i>Melchi.</i> |
| | 16. <i>Lenie.</i> |
| | 17. <i>Matthar.</i> |
| | 18. <i>Helie.</i> |
| | 19. <i>Mary.</i> |
| | 20. <i>Iesus.</i> |

The succession of these ten heires to the Crowne, must with our Lordes three and thirtie yeares, make vp 490. They were afflicted, to be about 45. yeares each one before they tooke to build families.

Daniel.

Daniel.

CHAPTER. I.

*The beginning and the ende of the
seauentie yeeres captiuitie.*



- 1 N the*thirde yeere of the reigne of *Ieboiakim* king of Iudah, came *Nebuchadnezzar* king of Babel vnto Ierusalem, and layde sieged agaynst it.
- 2 And the Lorde gaue into his handes *Ieboiakim* king of Iudah, and part of the vessels of the house of God: and he caried them into the lande of *Sbimar*, the house of his goddes: and he caried the vessels into the treasure of his goddes.
- 3 And the king spake to *Aspenaz* lord Chamberlaine, that he should bring certaine of the children of Israel, of the kinges *seede, and of the noblest:
- 4 Springalles without any blemishe, and goodly in fauour, and skilful in al wisdome, and wel seene in knowledge, and witty of vnderstanding, and of abilitie in them to stande in the kinges Palace: and to teach them the learning & tongue of the Caldeans.
- 5 And the king appoynted them a prouision day by day of a portion of the kinges meate, and of the wine of his drinckes: so to noorysh them three yeeres, that at the ende thereof they myght stande before the kinge.
- 6 Now among these were certayne of the chyldren of Iudah, *Daniel*, *Hananiab*, *Mishael*, and *Azariab*:

Y. W. 3402.

* Here consider an easie account of Gods prouident gouernement, since Moses tymes. In the seventh yeere the lande was parted. Thence the first of Samuel falleth in the seventh Iubilee: & thence vnto this yeere, are seauen seauenties. See verse 21.

* Esay tolde of this, Ch. 39. 7.

Daniel.

* They had been all named: of God, a iudge, mercifull, and strong.

That is, Bel-keepeth treasure: but see Cha. 10. how he altereth it, § A practise of Leuit. 11.

‡ The effect of Salomons prayer. 1. king. 3, 50.

* Or to the Melzar, that is, Stewarde, a name of an office,

7 On whom the Lord Chamberlayne set (other) names: and he set on *Daniel*. * *Belteshazzar*, and on *Hananiab*, *Sbadrach*, and on *Misbael*, *Mefhach*, and on *Azariab*, *Abednego*.

8 But *Daniel* set in his hart, that he woulde not defile hymselfe with the portion of the kinges meate, nor with the wine which he dranke. Therefore he made request to the chiefe Chamberlayne, that he shoulde not § defile hym selfe.

9 Now God had caused the chiefe Chamberlaine to ‡ fauour and pittie *Daniel*.

10 And the chiefe Chamberlaine sayde vnto *Daniel*: I feare my Lord the king, who hath appoynted your meate, and your drinke. VVherefore should he see your faces worse lykeing then the other springalles, which are of your sort? then shall you make guylty my head vnto the king.

11 Then sayd *Daniel* to * *Melzar*, whom the chiefe Chamberlaine had set ouer *Daniel*, *Hananiab*, *Misbael*, and *Azariab*.

12 O proue thy seruantes tenne dayes: and let be geuen to vs some Pulse to eate, and water to drinke.

13 Then let our countenances be looked vpon before thee, and the countenances of the springalles that eate of the portion of the kinges meate: and as thou seest, dealg with thy seruantes.

14 So he gaue care to them in this matter, and proued them tenne dayes.

15 And at the ende of ten dayes, their countenances appeared fayrer, and fatter in flesh, then all the chyl- dren which did eate the portion of the kings meate.

16 And *Melzar* tooke away the portion of their meate, and the wine that they shoulde drinke, and gaue them Pulse.

And

Daniel.

- 17 And to these springalles all foure, to them God gave knowledge, and skill in all learnyng and wyfdom: also *Daniel* had vnderstanding in all þe visions and dreames.
- 18 At þe ende of the dayes that the king had commaunded to bring them in, then the chiefe Chamberlaine brought them before *Nebuchadnezar*.
- 19 And the king communed with them: and none of them all was founde like *Daniel*, *Hananiab*, *Misbael*, and *Azariab*: and they stood before the king.
- 20 And in all matters for wyfdom of vnderstanding, that the king inquired of them, he found them tenne tymes better then all the enchaunters, and astrologians, that were in all his realme.
- 21 And *Daniel* continued vnto the *first yeere of king *Cyrus*.

CHAP. 2.

The state of the Hebrewes, vntill the birth of our Lord, vnder the Caldeans, Medes-Persians, and the Grecians: The kingdome of Christe shall after that fill the whole earth. Daniel is a new Ioseph.

- 1 **I**N the second *yeere after wardes (in the raigne of *Nebuchadnezar*) *Nebuchadnezar* dreamed dreames: and his spirite was disquieted, and his sleepe brake on him.
- 2 Then the king commanded to call the Enchanters, Astrologians, and the Sorcerers, and the Caldeans, for to declare to the king his dreames. So they came and stood before the king.
- 3 And the king sayd vnto them: I haue dreamed a dreame, and my spirite was troubled to knowe the dreame.

þ Therein his whole booke excelleth, declaring the commyng vp, idolatry, chastisement, fall: of the Babylo-nians, Medes- & Persians, Grekes, whole & parted: and how Christ defendeth the holy Iewes, vntill the redemption, § 3407.

* 3471.
* Then the 70. of Captiuitie ended, and the seauen seauenties are told for redemption, out of Satans captiuitie: by our Lordes death, erectyng a kingdome ouer all the earth.

* As Ioseph in the seconde aster skil in dreames expoundeth Pharaohs, so God disposeth these times alyke, the enchanters alyke, guydeth & aduanceth Ioseph & Daniel alyke

Daniel.

* While the vi- 4
sions are gene-
rall, and cause
the Iewes no
danger: so farr
Daniel writeth
in the Syriaque
tongue, general
ouer the east, al
hence to the 8,
chapter. But
when the op-
pressors be na-
med, Medes &
Persians, and
Greekes, both
whole and also
parted, about
Iuda: into E-
gypt, and to the
North, and the
Iewes ar plain-
ly described the
people whom
god defendeth:
then the eyght
chapter, and al
after, he wri-
teth in Ebrew:
& hath a com-
mandement to
keepe close the
playne exposi-
tion in ch. 12.4

Then spake the Caldeans to the king in* Syriaque
O King, Iyue for euer. Tell to thy seruantes the
dreame, and we wyll shew the interpretation.

And the king answered, and sayd to the Caldeans:
the thing is gone from me, yf ye wyll not make me
know my dreame, with the interpretation thereof, ye
shalbe cut in peeces, and your houses shalbe made a
dunghill.

But yf you shew the dreame, and the interpretation
of it, ye shall receiue of me gnystes, and rewardes, and
great honour: therefore, shew me the dreame, and the
interpretation thereof.

They answered the seconde tyme, and sayde: let the
king tell his seruantes the dreame, and we wyll shew
the interpretation thereof.

Then the king answered, and sayd: of a certaintie
know I, that ye woulde buy the time: because you
see the thing is gone from me.

But yf you wyl not make knowen to me the dreame,
there is but one decree ouer you. For ye haue prepared
lying, & corrupt wordes to speake before mee, tyll the
time be changed. Therefore tell me the dreame, that I
may know if ye can shew me the interpretatio therof.

Then the Caldeans answered before the king, and
sayd: there is no man vpon earth that can shewe the
thing that the king speaketh off. Yea there is neyther
King, Prince, nor Lord, that asked such thinges at
an Enchanter, or Astrologian, or Caldean.

Yea, the thing which the king demaundeth is rare:
and there is none other that can shew it vnto the king
except the Goddes, whose dwelling is not with flesh.

Wherevpon the king was in anger, & great furie,
and commanded to destroy all the Sages of Babel.

And a decree came forth, and the Sages were
killed:



The Kingdomes that ouer ruled the holy Ebrewes.



Babylon. 70. yeares, Medes & Persians. 130, Alexander
stare. 6. Magog & Egypt. 294. the Image reigned. 500. y.

Daniel.

killed : and they sought Daniel and his felowes, that they might be killed.

14 Then Daniel stayed the counsell and edict, though Arioch the kinges Throuost martial, which came forth to kill the sages of Babel.

15 He spake and sayd to Arioch the kinges officer, Why hasteneth the decree from the king ? Then Arioch made knowen the matter vnto Daniel.

16 So Daniel went, and prayed the king, that he would giue him time, and he would shew the king the interpretation.

17 Then Daniel went to his house, and made knowen the matter to Hananiah, Mithael, and Azariah, his felowes:

18 That they shoulde beseeche the God of heauen for grace in this secret, that Daniel & his felowes shoulde not perish with the rest of the sages of Babel.

19 Then to Daniel in a vision by nyght was this secret reuealed. Then Daniel blessed the God of heauen.

20 Daniel spake & sayd, The name of God be prayesd for euer and euer. For wisdome and courage are his.

21 And he changeth the times and seasons: he taketh away kinges, and setteth vp kinges: he giueth wisdome to the wise, and vnderstanding to those that haue vnderstanding.

22 He discouereth the deepe and the hid thinges: he knoweth what is in the darknes, and lyght dwelleth with him.

23 I thanke, and prayse thee, O God of my fathers, that thou hast giuen me wysdome and courage, and hast made knowen to me now the thing wherfore we prayed to thee, making knowen vnto vs the kinges matter.

Daniel.

24 Hereupon Daniel went to Arioch, whom the king had appoynted to destroy the sages of Babel: he came and sayd thus vnto him: Destroy not the sages of Babel, but bring me before the king, and I will shew the king the interpretation.

25 Then Arioch in all haste brought Daniel before the king, and thus sayd vnto him: I haue found a man of the captiues of Iudah, that will make knowen to the king the interpretation.

26 Then answered the king, and sayd vnto Daniel, whose name was Belshazzar: Art thou able to make knowen vnto me the dreame which I haue seene, and the interpretation thereof?

27 Daniel answered before the king, and sayd, The secretes which the king hath demaunded, no Sages, Astrologians, Enchanters, entral-lookers, are able to shew vnto the king.

28 But there is a God in heauen that reuealeth secretes, and maketh knowen to the king Nebuchadnezzar what shall be * in the dayes folowing. The dreame, and the visions of thine head vpon thy bed, are thus.

29 O king, thy thoughtes on thy bed ascended, what should come hereafter, and he that reuealeth secretes, maketh knowen to thee what shall come to passe.

30 As for me, not for any wisdom that I haue, more then any other liuing, is this secret reuealed vnto me: but that the king may knowe the interpretation, and that thou mightest know the thoughtes of thine hart.

31 O king, thou beheldest, and loe, there was a huge * Image: this Image was great, and his brightnesse was excellent: it stood before thee, and was terrible to beholde,

* Or, in the end of dayes: that is, vnto Christ: as Eb. 1. 1. and so Gen. 49. Esa. 2. Ezek. 38

* In holy Daniels eyes they are foure beastes: which to prophane mens capacity god sheweth as goodly powers,

This

Daniel.

32 This Image had his * Head of fine Golde, his * Babel alone
 i Brest and Armes of Siluer, his † Bellie and his 70.yeeres, not
 Sides of Brasse, Assur,

33 His † Legges of Iron, and his fecte part of Iron, § Medes and
 and part of Clay. Persians, two
 kingdoms here

34 Thou beheldest tyll a Stone* was cut without as one agaynst
 handes, which smote the Image vpon his fecte of the Iewes 130.
 Iron and Clay, and brake them in peeces. yeeres,

35 Then was broken togepther, the Iron, the Clay, † Great Alex-
 the Brasse, the Siluer, and the Golde, and became like ander, with the
 the chaffe of a sommer barne-slooze, and the winde whole power
 carried them away, and no place was founde for them: of Greeke
 and the Stone that smote the Image, became a great Rates, which
 Mountayne, and filled the whole earth. made him then
 king for the
 Persian warre,
 Diod, book. 16.

36 This is the dreame: and the interpretation thereof, 15xx yeere,
 wyl we tell before the king. † The Legs are
 in Cha. 11, the

37 O King, thou shalt be a King of Kinges: For the successeours of
 God of heauen giueth thee a kingdome, power, and Alexander, in
 two, the nigh-
 tiest kingdome,
 Egypt and the
 North the one
 294. yeres,
 The errour of
 taking in hy-
 ther the Romas
 is hurtful, to al
 Daniels booke,
 and to all chri-
 stianity, and o-
 ther stories, &
 hath no colour
 of truth from
 Daniel.

38 And of all places where the chyldren of men dwell, Egypt and the
 the beastes of the fielde, the fowles of the heauen, giueth North the one
 he into thy handes, and maketh thee ruler ouer them 294. yeres,
 all: thou art the Head of Golde. The errour of
 taking in hy-
 ther the Romas
 is hurtful, to al
 Daniels booke,
 and to all chri-
 stianity, and o-
 ther stories, &
 hath no colour
 of truth from
 Daniel.

39 And after thee shall arise another Kingdome, vnder The Stone is
 thee, of Siluer: and another a thirde kingdome of the power of
 Brasse, which shall rule ouer all the earth. Christ, weake
 & base in mens
 eyes, vnles they
 of looke on the

40 And the fourth kingdome shall be hard, lyke iron. * The Stone is
 For as much as iron breaketh and beateeth to powder the power of
 all thinges. Euen as iron bruseth all these, shall it Christ, weake
 & base in mens
 eyes, vnles they
 of looke on the

41 Whereas thou sawest the fecte and tooes, part of the power of
 the Potters clay, part of Iron, it shalbe a deuided Christ, weake
 & base in mens
 eyes, vnles they
 of looke on the

fiere throne Dan. 7. ¶ Whom? euen the Iewes nation: but the wistie pro-
 phet hydeth that, which would cause them to be more hated of the heathen,

Daniel.

* In comparifon of Iuda, and in dealing againft them, vnto Antiochus Epiphanes, or from what further.
§ In mariages which are handled in cha. II. 6. & 17.

† When the kingdomes of the Selucides, and the Ptolomies are fallen, † Iohn the Baptift looked to this, and our Lord alfo, faying, the kingdome of heaue is come: and fo did S. Paul, 1. Tim. 1. 17.
¶ witty Daniel telleth firft, how the laft fhall be destroyed, & not how Nebuchadnezzars houfe firft fhould fall. So he dealeth in Chap. 7. verfe II. & 12.

* This was about two yeres afore the captivity of Iechonias: an encouragement for the faythful to go willingly to Babylon, their

of Iron, as thou faueft Iron mixed with earthy clay.
42 As the tooes of the fecte were part of iron, part of clay: the kingdome fhall be partly * hard, and fhall be partly brittle.

43 Alfo, whereas thou faueft iron mixed with earthy clay, they fhall mingle them felues in the fecte of man: but they fhall not cleaue one to another, euen as iron can not be mixed with clay.

44 And in the † dayes of thefe kinges, fhall the God of † heauen fet by a kingdome, which fhall neuer be corrupted: and the kingdome fhall not be giuen to another people: but it fhall breake and finifhe all thefe kingdomes: and it fhall ftande for euer.

45 Whereas thou faueft that the Stone was cut out of the Mountaine without handes, and that it brake in pecces the ¶ Iron, the Braffe, the Clay, & the Siluer, and the Gold, the great God maketh knowne to the king, what fhall come to paffe hereafter. Thus the dreame is true, & the interpretation therof is fure.

46 Then the king Nebuchadnezzar fell vpon his face, and worfhypped Daniel, and commaunded to offer oblation and fweete odours vnto him.

47 The king fpake vnto Daniel, and fayd, Of tructh your God is the God of Goddes, and the Lord of kinges, and the reuealer of fecretes, feeing thou couldeft open this fecret.

48 So the king made * Daniel a great man, and gaue vnto him many great gyfes: he made him gouernour ouer the whole prouince of Babel, and high Chauncellour ouer all the fages of Babel.

49 Then Daniel prayed the king, and he fet Shadrach, Meshach and Abednego, ouer the charge of the Prouince of Babel: & Daniel was in the gate of the king.

owne nobles bring fo aduanced there.

Daniel.

CHAP. 3.

The king hauing dreamed of the Image, soone after maketh an Image of golde, wherein the idolatrie of Babel is confuted by Daniels aduanced seruantes, the angell of God accompanying them in the fyre: and the king by decree confirming the honour of their God.

NEbuchadnezar the king *made an Image of Golde: whose heighe was sixtie cubites, his breadth sixe cubites. He set it vp in the playne of Dura, in the prouince of Babel. *Y.W. 3408

2 And Nebuchadnezar the king sent to assemble the *Princes, Dukes and Lordes, Judges, Reccaurs, Counsellers, Shyrefes, & all the officers of the Prouince, to come to the dedication of the Image which Nebuchadnezar the king set vp.

* Chaldy officers must be tearmed of vs after ours next theirs in vse & notation.

3 Then assembled the Princes, Dukes & Lordes, Judges, Reccaurs, Counsellers, Shyrefes, and all the officers of the Prouince, vnto the dedication of the Image which Nebuchadnezar the king set vp: and they stood before the Image which Nebuchadnezar set vp.

4 And an Herald cryed aloud: To you it is spoken, O people, nations, and tongues.

5 At what tyme ye heare the sounde of the Cornet, Trumpet, Harpe, Sackbut, Psaltery, Dulcimer, and all instrumentes of musicke, fall-downe and worshyp the Image of golde, that Nebuchadnezar the king set vp.

6 And who so euer falleth not downe & worshypeth, the same houre he shalbe cast into the middes of a fur-

D i nace

Daniel.

nace of burnyng fyre.

- 7 Hereupon at the same time, when al the people heard the sound of the Cornet, Trumpet, Harpe, Sackbut, Psalterie, and al instrumentes of musicke, al people, nations, and tongues fell-downe and worshypped the Image of golde which Nebuchadnezar the king set vp.
- 8 Hereupon at the same tyme came certayne Chaldeans, and made their accusations against the Jewes.
- 9 They spake, and sayd to Nebuchadnezar the king, O king lyue for ever.
- 10 Thou, O king, hast made a decree, that euery man that heareth the sounde of the Cornet, Trumpet, Harpe, Sackbut, Psalterie and Dulcimer, and all instrumentes of musicke, shall fall-downe and worshyp the Image of golde.
- 11 And who so euer falleth not downe, and worshypeth, that he should be cast into the middes of the furnace of burning fyre.
- 12 There are certayne Jewes, whom thou hast set ouer the charge of the Prouince of Babel, Shadrach, Meshach, and Abednego: these men O king, nothing regarde thy decree: thy gods they serue not, nor worshyp the Image of golde which thou hast set vp.
- 13 Then Nebuchadnezar in wrath and choller commaunded to bring Shadrach, Meshach, & Abednego. Then those men were brought befoze the king.
- 14 Then Nebuchadnezar spake, and sayd vnto them. Is it of purpose Shadrach, Meshach, and Abednego? Will not you serue my goddes? and, wyl not you worshyp the Image of golde which I haue set vp?
- 15 Now, yf ye be ready, that at what time ye heare the sounde of the Cornet, Trumpet, Harpe, Sackbut, Psalterie and Dulcimer, and all instrumentes of musick

Seeing onely the captiued with Daniel are accused, we may know that this was afore Iechonias captiuitie, some yeere or two about Nebuchadnezars seasonth yeere.

Daniel.

licke, ye fall-downe and worshyp the Image that I haue made*: And yf ye worshyp not, the same houre ye shalbe cast into the middes of the furnace of burning fyre. And what God is he that can saue you from my handes?

* The vnperfect speech argueth his heate

- 16 Shadrach, Meshach, and Abednego, answered, and sayd to the king: Nebuchadnezar, we want not an answer for thee concerning this matter.
- 17 Beholde, our God whom we serue, is able to saue vs from the furnace of burning fyre: and from thy hand O king, he wyll saue:
- 18 But yf not: be it knowen to thee O king, that we wyll not serue thy Gods, nor worshyp the Image of golde which thou hast set vp.
- 19 Then Nebuchadnezar was full of choler, and the image of his face was changed agaynst Shadrach, Meshach, and Abednego. He spake, and commanded to heate the Furnace one seauen-folde more then it was wont to be heat.
- 20 And he commanded certayne valient men of his armie, to binde Shadrach, Meshach, and Abednego, to cast them into the middes of the furnace of burning fyre.
- 21 Thentholse men were bounde in their coates, their hosen, and their cloakes, & their other garmentes, and cast into the middes of the furnace of burning fyre.
- 22 Hereupon, by reason that the kinges commandement byged haste, and the furnace was heat exceeding: y, those men which tooke vp Shadrach, Meshach, and Abednego, them the flame of the fyre kilde.
- 23 And these thre men, Shadrach, Meshach, and Abednego, fell bounde into the middes of the furnace of burning fyre.
- 24 Then Nebuchadnezar the king was astonied, and

Daniel.

rose vp in hast: He spake, and sayd to his rulers: Did not we cast thre men bounde into the middes of the fyre? They answered and sayd to the king: True, O king.

25 He spake & said, Ho, I see foure men loose, walking in the middes of the fyre, and they haue no hurt: and the forme of the fourth is lyke * the sonne of God.

*The doubtful wordes in the Heathenspech haue been wel taken of the ancient, as they best myght meane,

26 Then approched Nebuchadnezar vnto the mouth of the furnace of burnyng fyre. He spake and sayd: Shadrach, Meshach, and Abednego, the seruantes of the high God, come-fooorth, come. Then Shadrach, Meshach, and Abednego, came fooorth from the middes of the fyre.

27 And the Princes, Dukes, and Lordes, and the Kinges rulers, came togeather, to see these men, because the fyre had no power ouer their bodyes, and no hayre of their head was burnt: neyther were their coates changed, nor any smel of fyre came vpon them.

28 Nebuchadnezar spake and sayde, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his Angel and saued his seruantes, that trusted in him, and changed the kinges commandement, and peelded their bodyes, rather then they woulde serue and worshyp any God, saue their owne God.

* Yet wicked Ioakim would not ceasse to deale amysslein Iudah, vntyl he was buried as an Asse, and had his carcase made as dung, being cast away vnburiel. Ier. 22. &c. 36.

29 * And I make a decreet, that every people, nation, and language, which speaketh amisse of the God of Shadrach, Meshach, and Abednego, shalbe cut in peeces, and their houses shalbe made a dung-hill: because there is not any other God, which can deliuer in this sort.

30 Then the king aduanced Shadrach, Meshach, and Abednego, in the prouince of Babel.

The storie of the Kinges, Ieremie, and Ezekiel, will shew about 28. yeeeres litle done betwixt this and the matters of the next Chapter.



Babel is a tree. Dan. 4. as before Assur had been. Ezek. 31.



Nabuchadnezzar driven from his Kingdome : living
with Beastes. 7. yeares, restored to his honour. Dan. 4.

Daniel.

CHAP. 4.

The Golden beed imputeth his victories, not to the God of beauen, but to himselfe, and his God, vntill he had been madd seauen yeeres: then he proclaymeth Gods power ouer all the worlde.

1* **N** Ebuchadnezar king ⁊ vnto all the people, nations, and languages, that dwell in all the earth, peace be multiplied vnto you.

2 I thought it good to shew the signes and wonders that the high God hath wrought towards mee.

3 His signes how great be they, and his wonders how mighty are they: his kingdome is an euerlastyng kingdome, and his power from generation to generation.

4 I* Nebuchadnezar being at rest in mine house, and flooything in my palace.

5 I sawe a dreame, which made me affrayde: and the conceytes vpon my bed, and the visions of myne head troubled me.

6 Then I made a decree to bring all the Sages of Babel befoze me, that they myght make knowen vnto me the interpretation of the dreame.

7 Then came the Enchanters, the Astrologians, the Caldeans, and the entrall-lookers: and I tolde the dreame befoze them, but they could not make knownen to me the interpretation thereof.

8 And at the last came befoze me Daniel, whose name was Belsesazar (according to the name of my ⁊ God) who hath the spirite of the holy geddes in him: and befoze him I tolde the dreame.

†.Y.W. 3445.

* The common distinction of the chapter here agreed not with the argument, wherefore I left it.

The chastisement of the Idolatrous king.

* He had not conquered Egypt vntil after 27. of Iechonias, or his owne 34. Ezek 30. Wherefore this vision should be about his 36. Y. And this proclamation about an yeere or two before his death, at 45. Y. reigne, 8. yeeres after the vision.

§.Y.W. 3435.

† This place argueth that he forsooke not wholly his Idolatry.

Daniel.

- 9 O Belteshazar, Princes of the Enchanters, of whom I know, that thou hast the spirite of the holy goddes, and no secreete is hard to thee, tell the visions of my dreame that I haue seene: I meane the interpretation thereof.
- 10 Thus were the visions of my head vpon my bed: I behelde, and loe: there was a Tree in the middes of the Earth, and his height was great.
- 11 The Tree was great and strong, and his height reached to the heauens, and his shewe to the endes of all the earth.
- 12 His leaues were sayre, and his fruite much, and in it was meate for all: vnder it were shadowed the beastes of the feelde, and in his branches dwelt the foules of the heauen, and from it was fed all flesh.
- 13 I behelde in the visions of my head vpon my bed, and loe, a watcher, and an holy one came downe from heauen:
- 14 He cryed aloud, and sayde thus: Cut downe the Tree, and croppe of his branches, shake of his leaues, and scatter his fruite. Let the beastes flee from vnder it, and the foules from his branches.
- 15 But leaue the stumpe of his rootes in the earth, and that in a bande of Iron and Brasle in the tender grasle of the feelde, and let it be wet with the dewe of heauen, and let his portion be with the beastes in the grasle of the earth.
- 16 Let his hart be changed from mans, & let a beastes hart be geuen to him: and let ^{*}seauen seasons passe ouer him.
- 17 By the decree of the watchers is this matter, & according to the wordes of the holy ones is this petition: to the intent that the lyuing may know, that the most high ruleth ouer the kingdome of men, and geueth

^{*} As Salomons Temple, that seuen yeeres worke of many thousandes, was by him destroyed.

Daniel.

geueth it to whom he wyl: and setterh ouer it the most abiect among men.

18 This dreame I king Nebuchadnezar haue seene: therefore O Belteshazar, tel the interpretation therof, for as much as all the Sages in my kingdome are not able to shew me the interpretation. But thou art able: for the spirite of the holy Gods is in thee.

19 Then Daniel, whose name was Belteshazar, was astonied for an houre, & his thoughtes troubled hym. The king spake, and sayd. Belteshazar, Let neyther the dreame, nor the interpretation therof trouble thee. Belteshazar answered and sayd: My Lord, the dreams be to them that hate thee, and the interpretation thereof to thine enimies.

20 The Tree that thou sawest, which grew and got hardnesse, whose height reached vnto the heauen, and his shew throught all the earth:

21 Whose leaues were sayre, and his fruite much, and in which was meate for all: vnder which the beastes of the fielde dwelt, and in the branches of which, the foules of the heauen kept.

22 Thou art it O King, who art great and strong: for thy greatnes is growen, and reacheth vnto heauen, and thy power to the ende of the earth.

23 And whereas the king saw a Watcher, & an Holy one, that came downe from heauen, and sayde: Cut downe the Tree, & destroy it: yet leaue the stump of his rootes in the earth, & that, in a bande of Iron and Brasse in the grasse of the fielde, & let it be wet with the dew of heauen: and let his portion be with the beastes of the fielde tyll seauen seasons passe ouer it:

24 This is the interpretation, O King, and the decree of the most high, which is come vpon my Lorde the king:

That

Daniel.

- 25 That they shall dyue thee from men, and thy dwelling shall be with the beastes, of the feldes: they shall make thee eat grasse as the Oxen, and thou shalt be wete with the dewe of heauen, and seauen seasons shall passe ouer thee, tyll thou know, that the most high ruleth ouer the kingdome of men: and geueth it to whom he wyll.
- 26 And whereas they commanded to leaue the stumpe of the rootes of the tree: thy kingdome shall remaine vnto thee: after thou shalt know that the Heauens rule.
- 27 Therefore O King, let my counsell seeme good to thee, and breake off thy sinnes by ryghteousnes, and thy iniquity by pittying the oppressed: yf so there may be a continuance of thy rest.
- 28 All came vpon the king Nebuchadnezar.
- 29 At the ende of twelue monethes he walked in the royall palace of Babel.
- 30 The King spake, and sayd, Is not this Babel the great, that I haue built for the house of the kingdome, by the strength of my power, and for the honour of my maiestie.
- 31 Whyle the speech was in the Kinges mouth, a voyce from heauen fell, saying: O King Nebuchadnezar, to thee is it spoken: Thy kingdome is departed from thee:
- 32 And from men shall they dyue thee: and with the beastes of the feldes shall thy dwelling be: they shall make thee to eat grasse as the Oxen, and seauen seasons shall passe ouer thee: tyll thou know, that the most high ruleth ouer the kingdome of men, and geueth it to whom he wyll.
- 33 The same houre, was the thing fulfilled vpon Nebuchadnezar, and he was dyuen from men, and did eat

Daniel.

care grasse as the Oren : and his body was wet with the dew of heauen, vntill his haires grew like the Eagles, and his nayles like the byrdes.

34 And at the ende of the dapes, I Nebuchadnezar did lift vp mine eyes to heauen, & my wit was restored vnto me, and I blessed the most high, and I prayesed and honoured him that spucheth for cuer : whose power is a power cuerlastyng, and his kingdome from generation to generation.

35 And all the dwellers on the earth are reckoned nothyng : and accordyng to his wyll he worketh in the army of heauen, and in the dwellers on the earth : and there is none that * can stay his hand, or say vnto him, What doest thou?

36 At the same tyme, my witt was restored vnto me, and I returned to the honour of my kingdome, and my * brightnes was restored vnto mee : and my rulers and my nobles sought vnto me : and I was established in my kingdome, and greater magnificence was augmented towarde mee.

37 Now I Nebuchadnezar prayse, and extoll, and honour, the King of heauen, whose workes are all trueth, and his pathes iudgement. And those that walke in pride, he is able to abase.

* Chaldy:
strike backe.

* Chald. ziu.
cha. 2. 31. in
the Image. The
same terme is
here most fit to
expounde the
other : what
was meant by
the brightnesse
of the Image.

We neede no further matter of Nebuchadnezar. If we compare his times with Iechoniah's captiuitie, we shall finde it at his proclamation time about 35. yeeres : Since Iechoniah, Mardochai, and Ezekiel, were captiued, and about two yeeres more he liued. For 2. king. 25, 27. In the seauen and thirtieth yeere after Ichoiachin king of Iudah was caried away, in the twelfth moneth, and the seuen and twentieth day of the moneth, Euil-merodach king of Babel in the yeere that he began to reigne, did lyst vp the

Daniel.

head of *Iehoiachin* king of *Iudah* out of the prison, and spake kindly to hym, and set his throne aboue the throne of the kinges that were with hym in *Babel*, and changed his prison garments: and he did continually eate bread before him, all the dayes of his lyfe. And his portion was a continuall portion geuen him by the king, every day a certayne, all the dayes of his life. Now add vnto the seauen and thirtie yeeres of *Iechoniah*s imprisonment the seauen of *Nebuchadnezers*, and part of his eight past before *Iechoniah* was caried to *Babel*, and he shalbe founde to reigne full 44. yeeres, and somewhat of the fourtiefift. And thus fourtiefue yeeres of seauentie, being spent, twentie fve remayne: Those we must giue to *Euilmerodach* the sonne of *Nebuchadnezar*, and to his sonne *Belshazar*. Touching the particuler yeeres of eyther of them, the holy Ghost was not to recorde them, as he recorded not *Nebuchadnezers*, but by *Iudah*s *Chronicles*: and the visions which *Daniel* saw in the first of *Belshazar* in the seuenth Chapter: of *Babel*s fall, and in the eight of the *Persians* fall in the third of *Belshazar*, both in time goe afore this next Chapter: whose storie the *Iewes* referre to *Belshazars* thirde: because no new matter since his thirde is recorded. And thus, about seauen and twentie yeeres are past ouer in silence: the storie whereof belonged not to *Daniel*s worke: For the comming up, Idolatrie, chastisement, or the bearing to dust of the Kingdomes that oppresse *Iudah*. Therefore he past them ouer, to come vnto the ruine of the *Golden-head*: and displaceth the two Visions, that of *Cha. 7.* and of *Cha. 8.* because he woulde ioine together *Babel*s stories, and such as depende vpon them, without interruption.

Daniel.

CHAP. 5.

*The fall of Babel, in the dayes of Nebuchadnezzars sonnes
some vpon a feast idolatrous, sacrilegious, riotous; with
horrible amazement at the sight of the hand from God,
writing MENE, MENE.*

1 **B**Elshazar the king made a * great Feast to his Nobles, a thousande: and dranke Wine before the thousande.

2 Belshazar commaunded for taste of wine, to bring the golden and siluer vessels which his father Nebuchadnezzar tooke from the Temple in Ierusalem, that the King, and his Nobles, his Wiues, and his Concubines, myght drinke in them.

3 Then were brought the golden vessels that were taken from the Temple of the Lordes house in Ierusalem, and the King, and his Nobles, his Wiues, and his Concubines, dranke in them.

4 They dranke wine, and prayled the Gods of Golde, and of Siluer, of Brasse, of Iron, of Wood, and of Stone.

5 At the same houre came forth Fingers of a mans hand, and wrote ouer agaynst the Candlesticke vpon the playster of the wall of the kinges Pallace. And the king saw the peece of the hand that wrote.

6 Then the kinges countenance was changed, and his thoughts troubled him, and the forntes of his loynes were loosed, and his knees knocked one the other.

7 The King cryed aloud, that they should bring the Astrologians, Chaldeans, and Entral-lookers. The King spake, and sayd to the Sages of Babel: Who soeuer can reade this writing, and shew me the inter-

* In the first Y. of his reigne, Daniel seeing God the enemy of the wicked, iudging him vnto fire, tear-meth him Belshazar: transposing closely one letter, to the ioy of the Hebrewes: for that name is: Bel is made a fyte by (God) the enemie. The Greekes call him Belshazar: Because the Chaldeans most commonly lyp-ped, vsing TH, for SH, as Thalo for Shalosh: that is, Three Dā. 7. 5. And Aturia in Strabo geog. 16 and Atyria in Xiphilin in Traian, is part of Assyria. Sigma turned into Tau, by the Barbarians, as Xiphil, noteth.

Daniel.

pretation thereof, shall weare Purple, and a Chaîne of golde about his necke, and shall rule the thirde in the kingdome.

8 Then came all the kinges Sages, but they coulde not reade the wyting, and make knowen to the king the interpretation of it.

9 Then was the king Belshazar greatly troubled, and his countenance was changed in him, and his Nobles were amazed.

10 The * Queene, by reason of the kinges wordes and his Nobles, came into the banquet house. The Queene spake, and sayd. O King, liue for euer: Let not thy thoughtes trouble thee, and let not thy countenance be changed :

11 There is a man in thy kingdome, in whom is the spirite of the holy Goddes, and in the dayes of thy Father, light, and skill, and wisdom, like the wisdom of the Goddes was founde in him: and the king Nebuchadnezar thy father, made him prouost of the Enchaunters, Astrologians, Chaldeans, Entral-lookers : the king thy father.

12 Because an excellent spirit, and knowledge, & skill, the expounding of dreames, and shewing of riddles, and dissolving of knottie thinges were found in him in Daniel to whom the † king gaue the name Belshazar: Now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought before the king: The king spake, and sayd to Daniel: Art thou that Daniel, of the children of the captiuitie of Iehude, whom my father the king brought out of Iehude?

14 In deede I haue heard of thee, that the spirit of the Goddes is in thee, and that light, and skill, and excellent wisdom, was founde in thee.

And

* This Queene might well be Nitocris, famous in Herodotus: a woman wise & politicall, & Mother (by him) to the present king: who he calleth Labynit, after his grandfather Neby (cad) net. Belike the olde mans fame continued so, that by his name they tearmed such as otherwise they knew not what to call them.

† When the kinges that fauoured Daniel were dead, the Chaldeans were content that olde Daniel now about 90. yeeres of age, was suffered to hold his name, and to waite that which they thought glorious, & he waithed.

Daniel.

15 And now there hath bin brought before me Sages,
Astrologians, to reade this writing, and to make
known to me the interpretation of it: but they could
not shew the interpretation of the matter.

16 But I haue heard of thee, that thou canst make in-
terpretations, and dissolue knottie thinges. Now if
thou canst reade the writing, and make known
vnto me the interpretation of it, thou shalt weare
Purple, and a chayne of Golde about thy necke, and
shalt rule the thirde in the kingdome.

17 Then Daniel answered, and sayd before the king,
Keepe thy gyftes to thy selfe, and giue thy rewardes
to an other. But I wyll reade the writing to the
king, and make known to him the interpretation.

18 O king, God the most high * gaue a kingdome,
and greatnes, and glory, and honour to Nebuchad-
nezar thy father.

19 And for the greatnes which he gaue him, al people,
nations, and tongues, trembled and were afrayde of
him. Whom he would he killed, and whom he would
he ‡ saued, and whom he would he set by, and whom
he would he put downe.

20 But when his hart became haucie, and his spirite
was hardened in pride, he was brought downe from
his royall throne, and they tooke glory from him.

21 And he was dyuyn from the sonnes of man, and
ioyned his hart to the beastes, and had his dwelling
with þ wilde Asses: they made him cate grasse as the
Dren: and his body was wet with the dew of hea-
uen, vntyl he knew that the high God ruleth ouer the
kingdome of men, and setteth on it whom he wyll.

22 And thou his sonne Belshazar, hast not humbled
thy hart, though thou knewest all this.

23 But hast lyft by thy selfe agaynst the Lord of hea-

* The Chal, &
olde Englysh,
yaue.

‡ Rab. Sadras
taketh þ worde
so: & D. Chim-
chi, though by
the Greekes, &
in al the Chal-
dy paraphastes
ages it was ta-
ke for, to strike
as cha. 4. 35.

§ Chaldy,
Enosh: the na-
mes of Adam
and Enosh are
in scripture the
name of altheir
sonnes. Adam
remembred
onely in the
Church: Enosh
kept also a-
mong the faith-
lesse, that knew
not the crea-
tion.

Daniel.

uen: and they haue brought the vessels of his house before thee: and thou, and thy nobles, thy wyues & thy concubines, haue drunke wine in them, & hast playsted Goddes of Siluer and Golde, Brasle, Iron, Wood, and Stone, which see not, nor heare, nor vnderstande. But thou diddest not honour God, in whose hand thy breath standeth: and whose are all thy wayes.

24 Then the peece of an hand was sent from before him: and this Scripture written.

25 And this is the Scripture which is written, MENE, MENE, TEKEL, U-PARSIN.

That is, He hath num-
bred, he hath
weighed, and
they denide.

26 This is the interpretation of the matter: MENE,

* God hath numbred thy kingdome, and finished it. 27 TEKEL, thou art weighed in the ballance, and art founde wanting.

28 PERES, thy kingdome is parted, and geuen to Madaj and Paras.

29 Then commaunded Belshazar, and they cloathed Daniel with Purple, and a chaine of Golde about his necke, and made a proclamation concerning him, that he shoulde beare rule the thirde in the kingdome.

30 The same nyght was Belshazar king of the Chaldeans & slayne.

31 And § Darius & Madai receiued the kingdome, being about threescore and two yeres olde.

* We may see many reasons why the Chaldeans could not reade this Scripture. They knew not God, to be one, and to rule mens affayres. Besides, they knew not their owne impietie: but sayd in their hart: There is no God. Wherefore they knew not who should be weighed, specially in the Ballance. And touching the Medes and Persians, now their besiegers, they little thought that they could surpise the strong Babel: and bragged, how they were victualled for 20. yeres siege, as

Xeno-

Daniel.

Xenophon recordeth. Thus the matter was hard for them. The wisdom of Daniel is rare in his commentaries: in telling first, the storie of the true God, in whom we live, mooue, and haue our being: after, of Nebuchadnezzars greatnesse, and iust fall; of worse dealing in Belshazar: and thereupon how God numbred the yeeres of his kingdome; and how the twise* telling, imported a numbring with a witnesse, and full ending of it: and whom specially God weighed: and how he maketh the partition by Madaj and Paras, who are the Parfin partners: he departeth somewhat from the wordes to cleare the matter the better. And we are to marke the lucky providence touching the families of Scripture. Babel the oldest wicked monument which was buylt, to the great ruine of all the godly Families, by Nimrod the Nephew of cursed Cham, to the great grieve of Sem and Iapheth where-
 upon Adams one tongue was made 70. which Babel ended the Jewes Language, the first tongue, that it was common in no Kingdome after that: This kingdome is overthrowen by Madaj of Iapheth, and Elam of Sem: that all should here remember Noahs time, and his speech touching Iapheth and Sem. The kinges of which two Patriarkes, are presently called to the sayth, ioyned in Conquest and Empire, and proclaiming of Gods trueth ouer all the worlde: and both are taught in the heauenly Oration of Gabriel, the cleare summe of both Testamentes, from Dan. 9. 24. And touching the syllables of Paras & Peres, as Gods eye regarded the allusion: So Madai a Meater or Measurer, is more euident, and to be as well noted, but lesse needed warning, being the playner, that we might looke euen vnto Iapheths tongue, how God ruled it in the geuing of a name to his thirde sonne, Madaj.

+ Xenophon had heard, how Cyrus entred Babel on a night, when the Chaldeans kept a great Feast: and brake into the Palace (when the Courtiers were banqueting) & kild the King.

Darius

Daniel.

§ Darius being 62. at the fall of Babel, which reigned 70. yeeres, falleth to be borne at the eight yeere of Nebuchadnezar, when he caried the king Iechoniah captiue, and all the Nobles, and ten thousande valiant men: and all Ierusalem, and all sauing the base of the land: and had caried away all the treasure of the house of the Lord, and brake all the vessels of the Temple which king Salomon made. Then Madai, who with Elam must renenge the cause of Iudah, had a Prince borne. Doubtlesse the wise Iewes would tell the Medes of their expectation: and the King would better affect Iudah. I can not see to what better purpose Daniel should tel the kinges age: then, how God provided a * remedie when he strake.

*Darius Madai
a searcher out,
and a requiter.
Ezra the learned
Scribe cha.
10, 16. vseth the
worde Darios,
beside all ordi-
narie forme of
grammer, for
to search: iust
in the letters of
Darius: in fear-
ching out im-
petic: alluding
vnto the kings
name & office:
& Psal. 10, 15.

‡ In that there were Parsin parties, not of Madai onely, but also of Elam: we must know that Cyrus king of Paras or Elam, was fellow in Empire with Darius. And of that we haue expresse warrant in 2. Chr. 36, 20. Where the Iewes are seruantes to the Chaldeans untill Paras reigneth. And there Cyrus telleth, that the Eternall, the God of heauen had geuen him all the kingdomes of the earth. Which kingdomes, if he had gotten them by inheritance quietly, had not bin so in speciall sort sayd to be geuen him. And this uniting was knownen to the heathen Greekes, in whom the Persian armies are called Medes. Aesch. con. Ctes. and accordingly the 70. Translators put for the Hebræw text Paras, the terme Medes in this text 2. Chr. 36, 20. applying them selues to the prophane Greeke kinde of phrase. But Daniel here nameth Darius onely, because matter touching him onely of the two Kinges followeth in the next Chapter, that the Reader shoulde not be troubled with any further questions touching Cyrus: Whereas yet Arrianus noteth that Cyrus was by Law worshipped as a God: No lesse then, the decree following here, geneth that honour to Darius. in Cha. 6.

Daniel.

CHAP. 6.

The idolatrie of Madaj and Paras, in making their Kinges Goddes, with brutish penaltie vpon the contemners: confuted by Daniel, and indged by the Lyons, euen vnto a publike imperiall honour by decree for Daniels God. The Chaldy wherein this Chapter is written by Daniel, is mixt with Arabique: Whish tongue the Persians here seeme to haue much vsed.

- 1 **A**ND *Darius thought it good, to set ouer the Kingdome an hundred and twentie Princes, which should rule the whole Kingdome.
- 2 And ouer these, three Stewardes: of whom Daniel was * principall: to whom those Princes should giue accompt, that the King should haue no damage.
- 3 ^b Than this Daniel bled authoritie touching the Stewardes and Princes: as the spirite was excellent in him: so that the King thought to set him ouer the whole kingdome.
- 4 Than the Stewardes and Princes sought to finde occasion against Daniel, concerning the Kingdome. But they coulde not finde any occasion or fault. Because he was saythfull: that nothing amisse and faultie could be found in him.
- 5 Than those men sayd: We can not finde against this Daniel any occasion, vnlesse we finde it against him concerning the law of his God.
- 6 Than those Stewardes and Princes assembled with a stirre to the King, and thus they sayd vnto him: King Darius, lyue for euer.
- 7 All the Stewardes of the kingdome, Dukes and Princes, Rulers and Lordes, haue taken counsell, to set a Statute imperiall, and to confirme an Act: that who so euer shall seeke a petition of any God or man, for thirtie dayes, saue of thee O King, shalbe cast into

F I.

*Y.W. 1471.

A wonderfull yete: for Babels fal, Lions humbles, the Angels oratio, two Emperours christian Proclamations, & a generall subsidy ouer 120. nations for Iudahs returne, a Chaldy one: but in ver. 3 it is playne that principall is meant.

^b When the originall is also our language: as 15. tymes ythen or by the, in this chap. in Daniels tongue: it is an ouersight not to markeit.

^g The Chaldy terme of Daniel is also Ebrew: & from psal. 2. in, Wherefore did the heathē RAGE, or keepe a stir. And doubtles Daniels spirite thought of Dauid his fathers terme.

the

Daniel.

the Lyons den.

- 8 Now, O king, set thou the Act, and write a letter to be vntchangeable: according as the law of Madaj and Paras, is not to be altered.
- 9 Hereupon king Darius wrote the Letter, and Act.
- 10 And Daniel when he knew that the letter was written, went into his house: and his windowes being open in his chamber, towarde Ierusalem three times a day he kneeled on his knees, and prayed, and gaue thanks before his God, as he did afore-time.
- 11 Than those men bestirred them togeather, and found Daniel making petition, and crauing grace before his God.
- 12 Than they came, and spake before the King, concerning the Act impertall: Hast not thou written an Act, that euery man that seeketh to any God or man, for thirtie dayes, saue to thee, O king, shalbe cast into the Lyons denne? The King answered, and sayd: The thing is true: According to the law of Madaj and Paras, which is not to be altered.
- 13 Than they spake, and said before the king: Daniel, * of the children of the Captiuitie of Iehude, § nothing regardeth, O king, thy decree, nor the Act which thou hast written. For, three times a day he maketh his petition.
- 14 Than the King, when he heard the matter, was much displeased with himselfe, and for Daniel set his hart to saue him: and till the Sunne went downe he labored to deliuer him.
- 15 Than those men kept a stirre with the King, and sayd to the King: Know king, that it is the law of Madai and Paras, that no Act or Statute which the King setteth, may be changed.
- 16 Than the King gaue sentence: and they brought Daniel,

* Chap. 5, 13.

§ Chap. 2, 12.

Daniel.

Daniel, and cast him into the Lyons denne. The king spake and sayd to Daniel: Thy God whom thou seruest alway, he will saue thee.

17 And a stone was brought, & layde vpon the mouth of the denne: and the King sealed it with his Seale, & with the Seale of his Nobles: that the wil might not be changed concerning Daniel.

18 Than the King went vnto his Palace, and continued all nyght fasting, and would haue no musick to come befoze him: Also his sleepe fled from him.

19 Than the King arose in the dawning, at day breake, and went in all haste vnto the Lyons denne.

20 And when he approached vnto the denne, he cryed vnto Daniel with a pious voyce. The king spake, and sayd vnto Daniel, O Daniel, the seruant of the liuing God: Thy God whom thou seruest alway, hath he been able to saue thee from the Lyons?

21 Than Daniel talked with the King: O King liue for euer.

22 By God sent his Angel, and shut the mouth of the Lyons, that they haue not hurt mee, because befoze him clearnes was founde in mee: and also befoze thee, O King, I had done no hurt.

23 Than the King was exceeding glad for him, and commaunded to take-by Daniel out of the Lyons denne. And Daniel was taken-by out of the denne, and no hurt was found on him, because he belecued in his God.

24 Also by the Kinges commandement they brought those men which made the accusation against Daniel, and into the denne of the Lyons did they cast them, their chyldren, & their wiues: and oz-euer they came at the ground of the denne, the Lyons had the maiestie ouer them, and brake in peeces all their boones.

^a That the wyl of none should seeke further meanes to destroy Daniel.

^b So Bath, the Arabiq, here, & in Mat. 21, 17. is taken.

^c Teuath fasting Dacheuan musiq; Cau'n windowes Bal an hurt, be Arabiq; in Daniels termes, as Aben Ezra noterh.

^e With a voyced not distressed as that of the king w^{as}.

Daniel.

Chap. 4. 1.

Chap. 4. 6.

Chap. 2. 44.

- 25 Then Darius the King wrote *to all people, nations, and languages, which dwell in all the earth, Peace be multiplied vnto you:
- 26 I make a decree, that in all the dominion of my kingdome, men tremble and feare before the God of Daniel. For he is the lyuing God, and continueth for euer: And his † kingdome is that which shall neuer be corrupted, and his dominion shall be vnto the ende.
- 27 He saueth, and deliuereth, and worketh signes and wonders in heauen and in earth: who hath saued Daniel from the power of the Lyons.
- 28 So this Daniel prospered in the reigne of Darius, and in the reigne of Cyrus the Persian.

CHAP. 7:

* Daniel transposeth † dome. letter, Aleph in † kinges name, geuing him closely a notation fit for the vision. Bel-she-Azar, is: Bel is he that stoereth eyes. But this name is: Bel on fire by the enemy (God) as I touched it afore. The Masorites note the diuersitie of the writing vpon Dan. 5 and translators should not omit that.

The Kingdomes which were shewed for the capacitee of Nebuchadnezar in a goodly Image, are now agayne shewed, aboue 60. yeeres after the other, to the prophet Daniel him selfe, in the formes of foure Beastes. And whereas their worldly destruction, was likened to chaffe caried away by the winde: now their eternal punishment is expressed by fire. And the Stone afore cut from the Mountayne, is here the Sonne of Man, honored with the throne of the eternall Father.

- 1 **I**n the first yeere of * Bel-Eshe-zar king of Babel, Daniel saw a dreame, and visions of his head vpon his bed. Then he wrote the dreame: euen the head of the matters he declared.
- 2 Daniel spake, and sayd, I saw in my vision by night, and lo, the foure windes of the heauen did sit vpon the great Sea.

And

The Images metalles , in Daniels sight are Beastes.



The Golden head is now a Lion . The
armes and breast are a Beare setting vp,
on Gouernment fro East to three coasts.



The Grekes are both these beasts , first the
state whole, and soone after come to foure
chiefe . thence they of Magog and Egypt.

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Daniel.

3. And foure great Beastes came by from the Sea,
* one diuers from an other.

4 The first was like a 1. Lyon, & had Eagles winges.
I behelde til his winges were pluckt off, by which he
mounted about y^e earth, and he was forced to stand on
the feete as a man: and a mans hart was geuen him.

5 And lo, an other Beast, the second, was like a Beare:
which erected one 2. gouernement, and had y^e three
ribbes in his mouth betwixt his teeth: and thus they
sayd * vnto it: Arise, and eate much flesh.

6 After this I behelde, and loe, there was an other
like 3. a Leopard: which had foure winges of a birde
vpon his backe. And that Beast had foure heades.
Also, dominion was geuen vnto it.

7 After this I behelde in visions by nyght, and loe,
the 4. fourth Beast was exceeding fearefull, terrible
and hard: as hauing great iron teeth. It deuoured
and brake in peeces, and stamped the residue vnder
his feete: and it was vnto all the beastes which
were before it: and it had ten hoynes.

8 As I considered the hoynes, loe, the last & hoine came
by, a litle one, amongst them: & three former || hoynes
were pluckt away before it. And loe, eyes like the
eyes of a man were in that hoine: and a mouth spea-
king presumptuous thinges.

9 I behelde till * Thrones were set by: and the Anci-
ent of dayes sate. His garment was white as Snow,
& the haire of his head like y^e pure Wooll. His throne

¶ 3

was

¶ or, costes,
3 Three costes of the worlde, from the east, which afore it helde: West, North,
South, as it is tolde chap. 8. 4. * Esay. 21. Vp Elam, ascende Madaj.

3. Alexander the great and Grace for the first partition, that was brought vnto
four: Perdicas or Antigonus, Ptolemy, Seleucus, and Lyfimachus.

4. The Seleucidæ, & Lagidæ: the two legges. ¶ Antiochus Epiphanes. || Kinges.

¶ Antiochus Epiphanes was not right heire, but as a priuate man: & as a friend to
the kinges, whom by much policie he defeated. * One for God, the other for
(Ben) David: as R. Akibah confesseth in the Talmud Sanadrin in Dine Mani-
monoth, page. 38. b.

* For Babel de-
stroyed Iudahs
kingdome.

¶ Paras meant
once to haue
destroyed the
whole natiō in
one day. Alex-
ander required
Iudah to take
the date from
his conquestes,
& to name the
Priestles sonnes
Alexanders, all
borne in one
yeere: & meant
to haue been a
God. The Se-
leucidæ meant
to haue altered
all Iudahs reli-
gion: & to deu-
oure y^e whole
wealth of the
nation.

1. The golden
head, and the
great tree: the
power of Babel

2. Chaldy, Shetar: which terme, is
a gouernment
styl: and neuer
(as I finde) for
a side, Madaj &
Paras, 2. armes
in one breast,
now set vp a
ioynt gouern-
ment.

Daniel.

¶ As in the Image; ruine he began with the legges first and not with the head that first perished: to here first he speaketh of the last, for the safe-aid of his owne nation, that the Chaldeans should pike no quarrel for this vision.

¶ The Iewes graunt Christ to be here so termed: and yf we had not decyued them by missing of reconciling S. Marthew & S. Luke, by forging a generall fourth Monarchie, and by a false chronicle: refusing the playnnes of Daniel chap. 9, 24. by all likelihood they wold long ago haue come to the sayth.

* The incarnation of our Lord, & comming into the world, in the yeere 3927.

¶ When our Lord continually tearmeth him selfe the Sonne of Man in the foure Euangelistes, he most graciously calleth vs to weigh this text.

¶ Our Lord h^e ascended, at 490. after Daniels yeere of praying for returne: Y. W. 3967. subdueth thence three yeeres & an halfe for our Lord his preaching: by Dan. 9, 24. and full 29. yeeres for his age by the Law in Num. 4. 3. for 30. yeeres of age to do worke in the Tabernacle: as S. Luke noteth his age: and you may see how Daniel knew when our Lord should be borne, After Babels fall yeeres 457.

¶ The conclusion of our Lordes prayer, most heauenly calleth into our myndes this speech, and teacheth of the king, of eternity the vncorruptible: which ioy-
meth Iewes and Gentiles in one kingdome.

¶ The proper intanyng.

was flames of fire: the wheeles of it, a burning fire.

10 A streame of fire issued & came forth from before him: a thousand thousandes ministred vnto him: and a million of millions stood before him. Iudgement was seate, and the bookes were opened.

11 I behelde then, for the voyce of the presumptuous wordes which the hoine spake: I behelde, vntill the beast was slayne, and his body destroyed, and geuen to be bent in the fire.

12 ¶ Now the rest of the Beastes, they had had their dominion taken away: as space in tyme was geuen them, for a time and a season.

13 I behelde in the visions by nyght, and loe, in the cloudes of heauens* came one like the S^{on} OF M^{AN}. Afterwardes he went to the ancient of dayes: and before him they brought him.

14 And to him was geuen: power, and glory, and kingdome: that all people, nations, and tongues, should serue him. His power is a power eternall, which can not alter: and his kingdome is that which shall neuer be corrupted.

15 I Daniel felt my spirite perced within my body, and the visions of my head troubled me.

16 I approached vnto one of the wayters, & sought from him the truth of all this: and he spake vnto me, and made me know the interpretation of the matters.

These

Daniel.

17 These ^a great Beastes which are four, are four
^b Kingdomes, arising from the earth.

18 But the ^c Sainctes of the highest shall take
the kingdome, & and holde a kingdome for euer,
yea for euer and euer.

19 Then, I desired the truth, concerning the fourth
beast : which was ^d vnlyke to them all, exceeding
fearefull : whose teeth were of iron, and his nayles
of Steele ; which did eate, and brake to peeces, & stamp-
ped the residue vnder his feete.

20 Also, concerning the ^e ten hornes that were in his
head : and concerning the last which came vp : before
which, thye fell. And that was the horne which had
thoſe eyes, and the mouth speaking presumptuous
thynges, and his looke was stouter then his felowes.

I be-

thinke of foure kings to hold a kingdome for euer, yea for euer and euer. He was
to speake short : as wylling to hyde his mynde from sauage heathen.

^f Theyr arysing, what it meaneth, it may be gathered by the next verse : arysing
ouer the kingdomes of the sainctes, and withholding it.

^g The house of Zorobabel, Abiud, Rhesa, and the godly of theyr nation.

^h Highest is in the plurall number : in the Chaldy for the singular, as Aben Ezra
noteth. We may be sure that it is spoken so, to reach vs of the diuine persons : as
Abraham speaketh Gen. 20, 13. and Dauid 1. Sam. 7, 22. Here it was fit, in a
distinct vision of the sonne, and the father, as thrones are plurall. vers 9.

ⁱ The translation vsed in our Churches is singuler in this poynt : and the Geneua
can not stand with colour of diuinity, reason, or with the termes : for euer & euer.

^j The house of Zorobabel, who should haue inherited the kingdome of Iudah :
hath in lieu of that, the cheefest glory that can be geuen, to be pronounced saued
for euer, before they were many of them borne. Theyr names haue notation
fitted hyther. Zoro-Babel, samit Babel, that the Golden head (as the rest of the
Image) became lyke chaffe. Dan. 2, 35. So these names are : agaynst the Persians,
Abi-hud. My father oweth the glory. Eliakim, God is he that setteth : &c. All
styll had relation vnto this text : and so we may see what a stately Vlam or
Porche the Genealogy maketh, before the temple of the New Testament : and a
goodly commentary vpon this place.

^k Part'y vnlyke, because two kinges, Syria and Egypt, both claymed ryght ouer
Iudah, since the dayes of Seleucus Nicator, and Ptolemy Lagi, and made conti-
nuall warres for it : but vnlyke also in cruell spoyling, and hatred of religion :
which Babel, Madaj, & Alexander, more fauoured.

^l Of the kings Seleucidæ & Lagidæ, which greatly troubled the kingdome wher the
house of Zorobabel should haue reigned, to the glory & comfort of all the worlde.

^a They are sa-
uage beastes in
consideratiō of
theyr dealyng
agaynst the fa-
milies of our
Lordes ances-
tours the house
of Zorobabel,
& the nation
that should haue
their kinges
from it.

^b He speaketh
by terme kinges
rather the king
domes, that the
next verse short
in the Chaldy,
should not be
mistaken, and
by none should

Daniel.

a Iudah,
 c Antiochus
 Epiphanes,
 who defeated
 his brother Se-
 leucus his bro-
 thers sonne, &
 the sonne of his
 sister Queene
 of Egypt.
 d Daniel cha. 8
 & 11, enlargeth
 this: of the vile-
 nnes of Antio-
 chus Epiphâes,
 & further of his
 endeavour to
 haue abrogated
 y^e Iewes religio,
 e Sabbathes,
 Passeouer, Pen-
 tecost, Expiatio
 day, the feast of
 Tabernacles,
 new Moones,
 y^e seuenth yeres
 rest, & such,
 f All Moses
 ceremonies,
 g A tyme, here
 is a yere: tymes,
 two yere: and
 halfe a tyme,
 halfe a yere.
 h About 150.
 yere before our
 Lords birth are
 spent in this
 wastying, to the
 vtermoſt of
 Syria & Egypt,
 where warres
 among them
 selues & the
 Machabees, &
 moſt of all, the
 Romans, consumed the: which long destructiōs are handled in Ezekiel 38, & 39.
 i Saluation commeth from the Iewes.

- 21 I behelde, and the hoine made battayle against the
 Sainctes: and preuayled ouer them,
 22 Untyll the ancient of dayes came, and iudgement
 was geuen to the Sainctes of the most high: and
 the time appoched that the sainctes should holde the
 kingdome.
 23 Thus he sayd: The fourth beast shalbe the fourth
 kingdome in the lande: which shalbe vnlyke to all the
 kingdomes, and shall deuoure the whole lande, and
 shall treade it downe, and shall breake it in peeces.
 24 And ten hoines from the kingdome, are ten kinges
 that shall arise: and the last shall arise in the ende of
 them, and he shalbe vnlike the former, and shall put
 downe d thre kinges.
 25 And he shall speake wordes against the most High,
 and consume the Sainctes of the most High, and
 thinke to alter the tymes and Law: and they shal-
 be geuen into his hand s for a time, and times, and
 halfe a time.
 26 And iudgement shalbe seated: & they shal take away
 his kingdome, to wast & to destroy it, vnto the ende.
 27 And the kingdome, and the power, and the great-
 nesse of the kingdomes vnder all the heauens shalbe
 geuen to the people of the sainctes of the most high.
 His kingdome is an euerlasting kingdome: and all
 dominions shall serue and obey him.
 28 Wither to reacheth y^e ende of y^e matter. I Daniel was
 greatly troubled in my thoughtes, & my brightnes
 was changed in me: & I kept the matter in my hart.

*Here ende the visions of Daniel: which the Prophet penned
 in the tongue known ouer the East and South: wherein the
 Iewes are not descried playnely to be the people for whom God
 plagueth the kingdomes: and the Heathen might be drawn
 to thinke somewhat better of the God of heauen.*

i Saluation commeth from the Iewes.

k Vpon this al the new Testament goeth, & Paul to Timothe speaketh, when he
 checketh the Iewes, not knowyng whereof they spake, & aduanced the Gospel, and
 pray se of the king eternal, vncorrupt, vnuaible, God only wyse. Also the Reuelatio,
 after the destruction of Ierusalem, is a heuently commentarie vpon this part.

Of the Visions penned in the Iewes proper language.

Hence, unto the end of Daniel, the visions are penned in the language spoken onely in Daniels owne nation. Moreouer the speeches be full of artificiaall rearmes, knowne onely to the Iewes: and some neuer spoken afore: yet by their composition easie. This was needefull to be done. For the Persians would hate the Iewes, yf the prophetic of their fall by the Greekes, had been published in the tongue knowne ouer the East. Also, the Greekes would haue ragged much more; yf their shame had been written in a common language. And none could abide the Iewes to claime onely to be the nation onely good: or yet to be capable of heavenly matters, to be so familiarly tolde, as Daniel had taught them. Therefore he was not to giue such pearles to Hogges: but to write them in the holy tongue: which the Heathen studied not.

Close phrases, vsed in chap. 8.

To saue the Iewes from hatred & danger, these close phrases Daniel vseth. For the Summe of God, The Prince of princes. *Verf. 25.* And Palmony, The wonderful numberer: a tearme easie by composition, and by the matter, proper to God: but neuer vsed, saue verse 23. And Prince of the armie, called Michael, from chap. 10. and 12. So Aben Ezra calleth him Michael. The Angels name is, An holy one. And a peculiar name: Gabriel, a man of the mightie: meaning God. Fro these visions the Hebrewes note in Ierusalem Ros hafana: that their Fathers brought Angels names with them from Babel. The Iewes are called the Armie of heauen, the Starres, the Armie, and Holy people. Their religion, the Trueth: their Temple, the Sanctuarie, and the Holy. Antiochus deatying against them, the treading of the Sanctuarie and Armie vnder foote. Iudea is called Tzeby, as in Ezeziel chap. 20. an ornament, or Roe, of all landes: and so in Dan. cha. 11, 16, & 41, & 45. Therefore I holde it best, so haue it a proper name to Iudea. Some equiuo-

Perek. 1.
page. 56.
col. 4.

* vers. 23.

cations touching Gods enemies, were to be * spoken in tearmes dubysfull, to the vnebrewed, as when the Angel calleth the King, whom the Machabees storie sheweth to be the worst that euer the earth had borne: a King hard faced, and minding hid things: that is in deede, impudent, and practising most vnhumane dealinges against women and chyl-dren: and prophanneesse against God, & all religion, Atheneus further setteth forth Antiochus Epiphanes. The vnheddy might take the wordes: For fierce of countenance, and vnderstanding darke sentences: For in deede the wordes will abide both. But the wittie Daniel woulde maruell, that any should misse, to giue to an enemy of Gods people, the worst that coule be, those attributes which best agreed with his whole dealings. spoken in ver. 10, 11, 12, & 14. And thus for this Chapter, and the other, we are to weigh Gods counsell, why they are vnlke the other visions, in Ebrew, sp ken closely to the Iewes: and also, why God commaundeth to close some of them, as here verse. 26.

* And almost
the fourth, as
Rabag noteth

A litle must be spoken of the euening morning 2300. as touching the story. Thus Abraham Aben ezra expoundeth it. I think this the plaine meaning of it: that sixe yeeres and certayne monthes Israel continued in the dayes of Antiochus in great affliction. And so it is written in the Greeke storie. And beholde this number is of meere dayes: and the sense: Two thousand and three hundred mornings, or dayes. And they make sixe yeeres of the Summer yeeres, and three * full monethes. And they are dayes after the Moones yeere neare sixe yeeres and an halfe. Therefore the Angel sayd: And the vision of the euening & the morning is true: he meaneth, that so it is properly. This much Aben ezra confesseth: which confession of his, will checke all the Iewes further errours, for the fourth kingdome. Likewise Rabag holdeth the rest of the speech to be of Antiochus that tormented the Iewes. This must be againe touched, with the phrase, the last ende of wrath. vers. 19. that the Romans thereby are none of Daniels foure kingdomes.

Daniel.

CHAP. 8.

Daniel seeth now, not in a dreame in the night (as in Cha. 2. & Cha. 7. oppressours of the Iewes vnnamed:) but in a vision, awaked, nations properly termed: arising, and cut off: Madaj and Paras. Iauan or Grece. And what manner a Greeke shall practise the ende of Gods wrath against the Holy Daniels people. This chapter expoundeth the second and the seuenth, and telleth by implication, the certaintie of Babels fall, by the arising of the Persians. Remember that in time, this matter went afore that of the 5. chapter. ©

1 **I**N the ^a thirde yeere of the reigne of king Belshazar, a vision was seene to mee: to mee Daniel, after that which was seene to me ^b afore.

2 And I saw ^c in a vision: and thus it was. In the seeing, I was then in *Susan*, the palace Royal, which is in the Prouince of *Elam*. Now I saw in a vision: and when I saw it, I was at the ^d Riuer *Vlaj*.

3 Then I lysted vp myne eyes, and saw, and beholde a Ramme stooode before the Riuer, and he had ^e two hornes: and the two hornes were high: but the one was higher then the other, and the highest came vp last.

4 I saw the Ramme pushyng VVestwarde, and Northwarde, and Southwarde, and no beastes could stande before hym, and none coulde deliuer out of his power: but he did as he lysted, and became great.

G 2.

And

^a Madaj & Paras were kingdomes of great fame before they conquered Babel, Madaj of olde the stouter: and Paras kinges Cyrus, Cambyse, Darius Histaspis, had reigned all in severall authority some good yeeeres before Babel fell, as they yeeeres by Greekes are reckoned,

^a The Iewes commonly hold, as in the Talmud in Megilah, that this was the last Y. of Belshazir: not long before the matters of the siff chapter. ^b In the first of Belshazar, cha. 7. 1.

^c Not in a dreame on night but awaked, in a vision.

The arnes & breft, and the Beare, are here now in ^d thyr vision, that Iudah should be skiltfull in this matter.

^d Vbal in Dan. is not in the Bible, but in this vision twyce:

^e Iabal in Ebrew is a Riuer The affinity of Eulas the flood, sheweth that he is should be so taken for a river.

Daniel.

^a Al the Brasse
and iron, cha. 2
Also the Leo-
parde, and the
fourth beast, ar
in this Bucke :

and this is a
fiuete cōmen-
tarie vpon the,
^b So swiftly,

great Alexan-
der conquered
the East in fixe
yeres, as flying
rather then go-
ing on the earth.

^c As in deede
Alexander was
so notablest for
his strange suc-
cesse in wars of
any king that
euer warred.

^d This place is
asweete abridg-
ment of all
great Alexan-
ders conquestes.

^e At Granicon
water, in his
first fought
field he did wel.
^f At Isficon, the
secōd battel he
did better.

^g Thirdly, at
Gaugamela, he
killed of Darius
men about
600000, and
gate the Empire.

^h So in Eze. 20
6, the land flow-
ing in mylke
and hony, geue

to Israel, is the Tzeby of all landes : the ornament, pleasure, and noblener, or as it
were the Roe : so much Tzeby signifieth in Dan. II. Daniel in this phrase, putteth
Iudah in minde of that oration which God maketh in Ezekiel,

And as I minded this, behold, a Goate Bucke came
ouer the face of the whole earth, and touched the
ground : and this Bucke had a notable horne
betweene his eyes.

And he came vnto the Ramme that had the two
horns, whom I saw standyng by the Riuer, and
ranne vnto him in the heate of his strength.

And I saw him come euen vnto the Ramme, and
he dealt fiercely with him : and he smote the Ram,
& brake his two horns. And there was no strength
in the Ramme to stande agaynst him : but he cast
him downe to the ground, and stamped on him.

And none coulde delyuer the Ramme from his
power.

And the Goate Bucke became exceeding great :
and when he was at the strongest, that great horne
was broken : and foure, the most notable grew for
it, towarde the foure windes of the heauens.

And from one of them came foorth a litle small
horne : but became great exceedingly, towardes the
South, and towardes the East, and towardes the
Tzeby.

And it became great against the armie of heauen :
and it fell vnto the ground some of the armie, and
of the starres, and stamped vpon them.

And he would be great agaynst the Prince of the
armie, and by him was taken away the continuall
Sacrifice : and the place of his Sanctuarie was cast
downe.

And an armie was set against the continuall Sa-
crifice for sinne, and it cast downe trueth vnto the
ground, and preuayled and prospered.

And

Here properly are they named that folow the head & lion Babel.



The Ramme is the Kinges of Madai
and Paras . The Buck is the King
of Iauan, The horne betwixt his eyes
is the first King Alexander. The foure
are the foure chiefe Kingdomes, one
lytle horne is Antiochus Epiphanes.



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Daniel.

* Temple.

13 And I heard an holy one speake, and an holy one sayde to PALMONI that was speaking: How long shall endure the vision of the continuall Sacrifice? and of sinne, causing desolation, to set the * Holy, and Armie, to be stamped vpon?

a This phrase is taken from Gen. 1.5. The euening & the morning was made one day.

14 And HE said vnto me: vnto the euening-morning two thousand and three hundredth: Then shall the Holy be clenfed.

b The only bare Angel in scripture, which hath a proper name: geuen here in distinction from Daniel, to one being like & similitud of a man: his name was told: A man of God.

15 Now when I Daniel had seene the vision, and fought for the meaning, beholde, there stood before me like the similitude of a man.

16 And I heard the voyce of a man at the middle of Vlai, which called and sayd, b Gabriel, make him there to vnderstand the vision.

c Ezekiel and Daniel onely, being in visions of angels, are so spoke to: Soone of man: as Aben Ezra, and Abr. Shallum note.

17 So he came where I stood. And when he came, I was frighted, and fell vpon my face. And he sayd vnto me: Vnderstande, O sonne of Man, that, for the time of the ende the vision is.

18 Now as he was speaking vnto me, I fell in a slumber vpon my face to the ground. But he touched me, and made me stande vp, where I stood.

19 And he sayd: Beholde, I will shew thee what shall be in the d last ende of wrath.

20 The Rammes which thou sawest, hauing two hornes, are the kinges of Madaj and Paras.

21 And the e hearie Bucke is the king of f Iauan. And the great horne betweene his eyes, is the first g king.

22 And that being broken, the foure that stood vp for it, are h foure kingdomes, that shall stande vp

d This place most strongly overthroweth their errour, which feigne the Romane Monarchy to be ment by the legges of the Image chap. 2. or by f fourth beast, chap. 7. seying that the

G 3

stoutly

Greekes are the dealers in the ende of wrath, spoken of Daniels people. And it had bin a strange thyng, that this last vision, repeating the former, should leaue out the Romans, yf they had bin spoken of before. Seying it were good to haue had that tolde: and God neuer omitted the good of the Church. e Genesis. 25. 25.

f Grecia. This place proueth, that of Iauan the Greekes come.

g Great Alexander. h Of many kingdomes arising from Alexander, foure in the ende beare the sway: and in tyme, two: whereof the chap. II. wyll speake.

Daniel.

* The Angel speaking to witty Daniel a worde beside forme of G. a. mer *Ignamud-nah*, drawing h masculine gen, into a foemines place, *Ted* put for *Tau*, in one letter, sheweth as much as Daniel saw by the attribute Notable, in the foure hornes vers 8. These witty speeches in the seruants of the holy spirite, require diligence & care to markethem, 6 That is, tull power ouer the Iewes : otherwyse they reigned as long agayne, in their owne country.

* stoutely from the nation. But not in the strength of the other.

23 And in the ende of their^b kingdome, when sinners shall come to the full : there shall stande vp a King * hard faced, and mindyng * hid things.

24 And his strength shalbe strong, and not by his owne strength. And wonderfully shall he destroy, and prosper, and preuayle, and shall destroy the strong and the holy people.

25 For through craft he shall cause deceite to prosper in his handes : And in his hart he shalbe gear, and in peace he shal destroy many, and he wil stande vp against the Prince of princes : But he shalbe broken-downe without * hand.

25 And the vision of the euenyng and of the mornynge which was tolde is true. Now shut thou vp the vision : for it shalbe after many dayes.

26 And I *Daniel* was stricken & sicke certayne dayes : and I arose, and did the kinges busines : and I was astonied at the vision : But none could * marke it.

CHAP.

* Impudent Antiochus Epiphanes, spoken in the Machabees, and of heathen very much for impudencie agaynst all diuinity, humanity, and common w^t, is here described. Of Polybius he was called Epimanes : that is, Madde.

d Eb. *Chiddoth*, is properly hyd thyngs, as in Psal. 78, 2. And whereas to vnderstand hard sentences, that is a matter of a wyse spirit : it can not be that the Angel would so thynke of Epimanes, as to make hym vnderstande darke sentences, who knew least of any, that way. Hyd myshiefes he minded, not hyd parables.

* By sicknes, and by the hand of God.

f Proper, and needyng no further explication.

g Aboutes 300. yeeres are from the death of Balthazar, vnto the death of Antiochus Epiphanes.

h As I had a commaundement to shut vp the matter, so I refrayned my countenance from open expressing of my griefe.

Daniel.

CHAP. 9.

At the ende of the 70 yeeres captiuitie, Daniel praying for returne is tolde that the deliuerie to Ierusalem is presently graunted him: and the eternall, by our Lordes death is shewed: that it shalbe at such times seuentie X. from the houre of his prayer. So long Ierusalem shall haue the prerogative to be the holy Citie. But then the Heathen shall be equal in the covenant, and al Moses ceremonies must cease. For enforcement to behold that, Christ will destroy the Citie and Holy place, in the age following. His prayer is penned with speciall regards, euen of the very Ebrew syllables & the prophets from whom the matter of his speech is taken. Those places must be marked.

- 1 **I**N the first yeere of *Darius* the sonne of *Achashuerosh*, of the seede of *Madaj*, in which he was made king ouer the realme of the *Chaldeans*.
- 2 In the first yeere of his reigne, I *Daniel* marked by bookes, the number of the yeeres, whereof the word of the Lord had been vnto *Jeremie*, for accomplishing in the ruines of *Ierusalem* seuentie yeeres.
- 3 And I turned my face vnto the Lord, the God, and sought by prayer and supplication, and fasting, and sackcloth and ashes.
- 4 And I prayed vnto the Lord my God, saying, ¶ Oh

After he had been taken out of the Lions denne, & caused Gods truth to be aduanced generally, he prayeth for Ierusalem.

* *Gen.* 10.

I. Chro. 1.

Daniel hath the very Ebrew terme of *Jeremie Chorbath*: And by *Jeremie* he must be expounded. Thus

Lord, stand *Jeremies* words. *cha. 21.* And this land shall become *Chorbath* (that is, a wilderness) an astonishment: and these nations shall serue the king of *Babel* seuentie yeeres. In a knowne matter his shortnes of speech was fittest. Properly the utter ruines of *Ierusalem* was not but 52. yeeres. The Geonym (the Ebrew Doctors so termed) sayd, that *Daniel* was decciued His strictnes of phrase might haue told them that he had *Jeremie* before his eyes, & could not be decciued, though he had not bin that *Daniel* the wyse. But tearneth all *Ierusalem*s state in the captiuitie, by a terme properly true only in the greater part, sending the reader to *Jeremie* for the full meaning. Also, God in *Moses. Leu. 26, 34.* Vseth the same synecdoche and short speech: whom the holy man delighted to follow.

¶ *Ezod.* 32, 31.

Daniel.

§ *Dent.* 10, 16.

* *Dent.* 7, 9.

¶ He keepeth
euen the very
letters of Salo-
mons prayer.
1. king. 8, 47.

* *Leuit.* 26.

¶ *Leui.* 26, 32.

Dent. 30.

¶ He hath the
very phrase of
Leuit. 26, 4.

* *Dent.* 29, 28.

Leuit. 26.

Lord, § the mightie God, the great and fearefull, who * keepeth the couenant and the mercie, toward them which loue him, and towarde them which keepe his commandementes.

5 * VVe haue sinned, we haue transgressed, we haue done wickedly, we haue rebelled, and we haue turned backe from thy commandementes, and from thy iudgementes.

6 And we haue not * obeyed thy seruantes the Prophets, which spake in thy name, to our Kinges, to our Princes, and to our Fathers, and to all the people of the land.

7 Thou hast, O Lord, the righteousnesse: and we open shame, euen this day: euery one of *Iudah*, and the dwellers of *Ierusalem*: and all *Israel*, the neare and the farre off, through al the countries whither thou hast ¶ dryuen them, for their ^b offence wherein they haue offended thee.

8 O Lord, we haue open shame, our Kinges, our Princes, and our Fathers: as we haue sinned against thee.

9 The Lord our God hath the tender mercies, and forgiuenesse: albeit we haue rebelled against him:

10 And haue not obeyed the voyce of the Eternall our God, to walke in his lawes which he hath layde before vs, by the ministerie of his Seruantes the Prophetes.

11 Yea, all *Israel* haue transgressed thy law, and turned backe, that they woulde not heare thy voyce. Wherefore there is poured vpon vs the * curse, and the oth, that is written in the law of *Moses*, the seruant of God: Because we haue sinned agaynst him.

12 And he hath confirmed his wordes, which he spake

Daniel.

- speake against vs, and against our iudges that iudged vs. For vnder the whole heauen hath not been done the like as hath been ^a done vpon Ierusalem.
- 13 As it is written in the Law of Moses: all this euil is come vpon vs. Yet haue not we besought the eternall our God: that we might turne from our iniquities, and vnderstand thy truth.
- 14 Therefore the Lord our God was ^b watchful concerning the euill, and brought it vpon vs. For the Lord our God is righteous in all the works which he hath done: seeing we obeyed not his voyce.
- 15 And now O Lord our God, ^c that hast brought forth thy people out of the land of Egypt, by a mighty hand, and hast gotten thy selfe a name as this day, we haue sinned, we haue done wickedly.
- 16 O Lord, according to all thy righteousnesse, let now thine anger and thy wrath be turned away, from thy ^d citie Ierusalem, thine holy mountaine. For, because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people are a reproch to all that are about vs.
- 17 And now, heare, O my God, the prayer of thy seruant, and his supplication, and make thy face to ^e shine vpon thy sanctuarie, that lieth desolate, for the Lordes sake.
- 18 ^f Encline O my God, thine eare, and heare, open thine eyes and see, our desolations, and the citie whereupon thy name is called: for we present not our supplications before thee, for our righteousnesse, but for thy great tender mercies.

Deut. 28.

^a This may be the abridgement of Ieremies Lamentations.

^b In Ieremy, Chap. 2. an allusion is vsed: for in the Ebrew

שקד shakad: signifying both speedy and

watchfull caring: and the Almond tree, that bud-

deth most speedily of any: in which sense, the

Almond tree flourishing, is

vsed in Ecclesiastes 12. for gray

hayres soone arising in our short age.

Daniels terme here in the

Ebrew, honoreth and remembrance

that text.

^c Leuit. 26. If they confesse their sinnes,

and the sinnes of their fathers, I will remember the covenant with the former,

how I brought them out of the land of Egypt.

^d Esay. 52. 1. ^e Num. 6. vers. 25. The blessing of the high sacrifice is in the same speech. ^f Daniels Ebrew hath the very letters of Ezekias prayer, Esa. 37. 17.

Daniel.

Eſay. 38. 2.

a The curſed Iewes at this day, repeat on their expiation feaſt, this prayer of ten, in Cether Malcuth: a booke of their common prayers: But ſtop their eares againſt the Angels words from God, touching Chriſt, the true worker of this expiation 490. yeares exactly from the time of this prayer: as appeareth verſ. 24. where our tottering for the meaning of it, hath furthered the Iewes deſtruction, and more hardened their hearts.

- 19 O Lord hear: O Lord forgiue, O Lord giue eare, & do, defer not for thine own ſake, o my God. For thy
 a name is called vpon thy city, & vpon thy people.
 20 And as I was yet ſpeaking and praying and confeſſing my ſinne, and the ſin of my people Iſrael, and preſenting my ſupplications before the Eternal my God for the holy mountayne of my God.
 21 Euen as I was yet ſpeaking, the man ^b Gabriell whom I had ſeen afore in a viſion, came vnto me flying with vehemencie vntill he touched me, at the ^ctime of the euening oblation.
 22 And he gaue vnderſtanding, and talked with me & ſaid: Daniel, I am come forth to giue thee ^dſkil of vnderſtanding.

23 At the beginning of thy prayers came forth the

b When this Angell telleth Zachary, of his name Gabriel, and is ſent vnto Mary, he calleth them to thinke vpon this text: that by conference of Moſes Num. 4. and Daniel here, they might better conſider the time of the promiſe. And, to haue that cauſe holden in peculiar dignitie, by the meſſage of this Gabriel, no other Angel being a created ſpirite, hath a proper name. Michael is Chriſt with the beſt learned Chriſtians, and no leſſe then Iehouah and the Angel Iehouah, in the words of Zoar, and many other Ebrew DD.

c Oblation had with it prayer: and euening prayer time was at their ninth houre, our three of the clock: as appeareth by Act. 3. 1. At the ſame houre, the Lord made himſelfe that oblation which here the Angell telleth: euen moſt exactly when it ſhould be performed.

d His oration containeth an abridgement of the new Teſtament, and a light of the old: and Daniel knew all afore, but the time, which bringeth a greater cleareneſſe vnto all. Therefore the time conſidered with the matter, is that which he calleth here the ſkil of vnderſtanding: and it muſt be counted a great error, to holde that a ſmall matter, and ſpeciallie the diſanulling of Gods truth, by heathen forged and moſt vaine and iarring antiquities, to make from Babels fall to Tiberius 18. wherein our Lord died. 590. againſt the expreſſe 490. which the Angell counteth to be wiſedome which he ſpeaketh off: yet old Greekes did ſo.

word:

Daniel.

word: which I am come to tell, because thou art
greatly beloued. Therefore ^{men}conceiue the words:
and perceiue the cleare vision.

^e Chamudoth
is the most ami-
able terme of

any which can be giuen. As the attribute is, so is the matter here, Chamudoth full
of grace.

By this commaundement doubled for vehementer charge, he condemneth the
world, that regardeth not to be instructed in this doctrine, sent from heauen by an An-
gel vnto Daniel, and penned for all nations vse. Wherefore we must giue better heede
vnto the speech, least we flowe and fall. For if the wordes spoken by Angels fall out sure,
and euery trespasser receiued iust recompence, how shall we escape, neglecting so great a
charge of looking vnto our owne saluation, where the vision is so cleare that no doubt
can be moued by any plaine heart that will rest in Gods auctoritie: nor yet from hea-
then studies, by such as thoroughly search the auncient of them: and they only fit to beare
auctoritie.

*The cleare vision for the certayne time of redemption,
Wherein the Iewes through all the Gospell agreed:
and also all the East, as Iosephus recorderth: and Ta-
citus and Suetonius, do both touch it.*

24 Seuentie seuens (of yeares) ^a is pared out for thy
people, and for thy holy city: to consume wicked-
nesse, and to abolish sinnes, and to make reconci-
liation for iniquitie, and to bring righteousnesse
euer-lasting, and to seale vision and prophet, and to
shew-Messias the Holy of Holiest.

^a A verbe sin-
gular to a sub-
stant. plurall
teacheth in
Ebrew an exact
account then
meant: as Aue-
narius noteth
vpon this phrase.
7m.

Of the 70. seuens.

Seuentie seuens make 490 in ordinary speech. But that
Daniel might conceiue how at the beginning of his
prayer vpon considering of Ieremy for that 70. yeares of
captiuitie ended, God tooke notice of his meditation, the
Angel toucheth that seuentie: shewing how exactly seuens
times that space is declared afore hand: for the Iewes pre-
rogative, continuance of Ceremonies and meditation, how

H ii.

recon-

Daniel.

reconciliation of sinne is truly made: That euery Sabbath in the meane while they might learne to enter into the rest of Christ.

How the 70. seuens end the holy Chronicle.

Flue, as it were, chaines of time are in Scripture: all drawn through so many severall matters. The first is continued through the Ages of the Fathers vnto the death of Terah: who falling into Idolatrie, gaue occasion to end that honour, of making the Fathers to drawe the worldes age in theirs. After the death of Terah, Abraham hath the promise of Christ, and is called vnto Chanaan. For that promise: one tenour of certaintie is linked vnto the Lambe, Temple and Salomons death, after his Idolatrie: and held on, while Abrahams tribes held the faith of Christ. Thence a new state, measure of it, as a third chaine, commeth in. Iudah holdeth a kingdome, vnto Sedekiahs captiuitie: and Ieroboam draweth Israel to sinne: vvhich time is termed Israels sinne: by God to Ezekiel, chap 4. vvhhen he sheweth vnto him the fall of Ierusalem: With which fall, also famous 40. yeares of Iudahs warning must end. Which 40. are complete from Ieremies prophecy in the 13. of Iosias, at the beginning of the 19. of Nebuchadnezar when the citie was brent. And that continuance of Iudahs kingdome is in one summe giuen by God. 390. y. Ezek. 4. The particulars vvhreeof are cast by the kings of Iudah and Israel, iust into that summe, by sundry learned. And Abraham Ben David in Cabala sheweth that the Iewes vniuersally, but that they hid their minde, helde the time so. The fourth chaine containeth the continuance of Nebuchadnezars 70. yeares. Whereof 18. are past afore the kingdome of Iudah falleth. And this chaine was made afore hand, and when it came to the last linke, the hand writeth vpon the wall that God

Daniel.

God MENE MENE, had numbred, had numbred: and Daniel had a chaine of gold for expounding of it. As Ouid giueth the Sun foure horses which draw him: Pyrois, Eous, Aethon, Phlegon: So more fitly may these foure drawers of the Sunne be termed: The first a fierie Pyrois: The next where Abraham commeth from the East is Eous: The third when the temple is burnt, is Aethon truly. And the fourth in heat against Babel is verily from the fierie throne a parching Phlegon. The fift passeth all admiration: that which here the Angel giueth, to drawe all the world vnto Christ.

How the Chaine of Iubilees attendeth vpon this.



IF this chaine be made by him that made also that of Iubilees, which must begin when Iesus conquereth and parteth the land: (that is in his eight yeare:) it will, by fifties end with the summe: and if it do so, there is a double strength. Now it doth so most exactly. For yeares are by this chaine beginning at Iosuahs eight 1400. Iubilees 28. at our Lords death. Wherefore that golden chaine which Hemer giueth vnto his Iupiter: by which all the Gods drawing could neuer plucke him downe, but he could hang them, land and sea in the middest of the ayer: fastning it in the top of the heauens: that is nothing in Imagination to the strength of this: at which though Iewes and Gentiles, plucke now adayes neuer so feloniously, or boysterously, they shall not preuaile: But when this findeth particular triall euen by heathen approbation, as mens liues, it draweth them to be set in balances and found higher then vanitie: as I shewed for Ebrew liues in the Preface.

Of Daniels people.

AS Daniel prayed for Gods People, so he had this kingdom by honour, that they are termed his People: euen such
H iii. as

Daniel.

as can not be voyde of Gods fauour, vnder such a protection. Their families, their names, their number and storie, in Ezra, and Nehemiah belong to enlarge this their glory. And for this oration the ancient Ebrewes, in the Babilonian Talmud, Barra Perck. 1. bound Ezra and Nehemiah next Daniell as being commenters vpon this matter. This People be the siluer purged from the drosse in Esai: Whom God would restore as in the beginning: and their stories draw deepe matter. Zorobabel, Iosuah and Ezra be recorded vp to Adam: and Ezra is holden an other Moses: the iudge of Ebrewe textes needfull to be preserved for all ages finisher of the Wantes in storie, and principall among the Massorites for the preservation of the text. And as they are here, in a sorte chosen agayne, after their captinitie, so they are taught how long they should be Gods people. That fel out in the last day of this time, when they refuse God, and say, they will haue no king but Caesar.

Of the holy Citie.

ESai told: thou shalt be called the Citie of iustice, the faithfull towne: and Sion shalbe redeemed by iudgement, and her returned by iustice. Daniell had that in minde when he prayed for the holy mountayne of his God: and the Angell answereth euen to that very speech, confirming it. Nehemiah the comforter from God in deede, as in name, and waller of Ierusalem, at 49. yeares hence the tyth of 490. he beeing spoken off for his worke in the next verse, in storie calleth all his her, when he termeth Ierusalem more then once the holy Citie. Also the holy Evangelist Math. naming Ierusalem the holy Citie, onely at the beginning and end of our Lordes confirming of the covenant, calleth all forcible to consider this text. Now, when the covenant is confirmed for the many, and this time of

peculia-

Daniel.

peculiaritie expired, the many brought into the kingdome of heauen are the high Ierusalem, Gal. 4. and the holie Citie, Apoc. 3. and 21. as also in Es. 52. 1. Where Ierusalem the holie Citie bidden to put on her garmentes, requirerth vs to frame our whole policie so, that all be taught of God: what white linnen maketh the gowne which is the Iustification of the Saints.

Of reconciliation from sinne.

THe termes חסד the couering of the arke, and רחמים or reconciliation from sinne, are branches of one Ebrew stocke. S. Paule expoundeth חסד the Mercy seat, to be Christ, ἱλαστήριον in the 70. and in him. Rom. 3. and the Action of reconciliation often used in the Law and Prophets is heere drawne vnto the most holy. Here true iustification is clearely taught: and vpon this poynt goeth all the Epistle to the Ebrewes.

Of sealing vision and Prophet.

ALL the promises of God are in Christ yea and Amen. To Adam the first was in him, and all later in viterance and scone of performance were tokens that the first should be accomplished in due time: Which first is often expounded by the Prophets: Which all be called hither: hither also belong later prophecies, as they which touch the resting of all, and the afflictions in the Church for holding this doctrine.

Of shewing CHRIST the most holy.

THe Ebrew verbe נסח which commonly signifieth to anoynt is heere joked with a proper name, and made of

Daniel.

*of the nature. As Aven, Ezra right'y doth take it for to
seale Messias.*

An exposition of the former Law phrases: by the common termes of men.

*Ezra. 1. 1.

Iohn. 1. 41. 4.
25.

*See Ezra and
Nehem.

b Our Lord Mat. 24. giueth the same commaundement for this oration. Let him that readeth Daniel vnderstand. The contempt of which commaundement hath bene the ruine of the world. Cyrus in Ezra maketh proclamation of suffering and helping Israell to returne to dwell at Ierusalem. In that graunt the building of the Citie for houses and distinction of streetes, must needs be vnderstood. at 49. yeares troubles it is by clearer graunt, walled: in a tyth of this time: by Nehemiah hauing speciall regard vnto this parcell of Prophecie.

c Here onely in Ebrew and twife here Melsias commeth a meere proper name: hence made famous Iohn. 1. 41. and 4. 25. Also hence the time of his coming was granted by all sides. Now the 62. seuens are parcelled alone onely, that the last may be handled alone, for our Lords storie: in speech of which he handleth first the principall matter: our Lords death: nothing to him being iust, but for vs, and nothing to hold him in the graue, who can raise vp himselfe; So he expounds reconciliation for sinne with bringing in of eternall iustice. Also he expoundeth how ther-vpon the Cities prerogatiue shall cease: from being an holy Citie. That he doth with most vehement termes: Knowing how the Iewes ioyed in their Citie: marke the wordes.

*Mat. 16. 21.

יְהוָה

*Mat. 17. 1.

*Act. 6.

to come מֵאֵת
plainly mea-
neth so.

*Mat. 24. 34.

25 b Know then and marke. From the outgoing of the * word to restore and to build Ierusalem, vnto * Messias the gouernour seuens be, seuens: afterwards, seuens sixtie and two. *In the other*, it shall be restored and builded streete and wall, and * troublous shall these times be.

26 In that after seuens sixtie and two * Messias shall be akild, and * nothing to himselfe. Thereupon the Citie * and holy place shall he destroy: euen the gouernours owne people, in the next * generation: and their end shall be with a flood: and at the end of the warre shall be a finall iudgement of vtter desolations.

d Hence dooth S. Paule say: I taught nothing but that which Moses and the Prophetes taught: that Christ was to suffer and being the first from the dead, should shew light vnto the People (Iewes) and to the nations. And afore, Iesus

our

Daniel.

our Sauour, after his Diciples knew assuredly that he was the Christ the sonne of God, the Rocke, Deut. 32. 7. thence he teacheth how he must be killed and rise againe: but they did hardly conceiue it. Now they who doubt in what part of the seuen our Lord should die: are too diligent. For that was taught first of all: before any partition: euen at 490. from his speech.

27 But he shall make strong the Testament, to the

Many the last seuen. Yea halfe that seauen shall bring to an end sacrifice and offering. Afterward by an armie of lothsome infidels he shall make desolation, euen till vtter wast and finall iudgement be pouied vpon the desolate.

דנים
Many, not
Iewes but
all As Rom.
5. 15. is noted,
all & Mat. 26.
23.

e The heathens calling, into the rest of Christ sealed in Baptisme, bread & wine: the burying of Moses, the lothsome stie of Rome, that killed our Lord, and Iudaths iust fall for infidelity conclude all: handled here feuerally as they belouged not but collaterally, vnto the former speech of v. 24.

A reduction of the Gospell vnto the oration of Gabriell.

THe oration of Gabriel containeth an abridgement of the new Testament: and all the Gospell may be easily reduced vnto it. The booke of S. Mathew will be sufficient for example: When we touch by the way some speciall poyntes of the other Euangelists. And first of all, the beginning from Abraham and holding on to Ioseph by the kinges right, that toucheth how Christ is * נר King, prince and gouernour of Iudah. And there the speech of Emmanuel declareth how he is the most holy: and the name Iesus for saving his people from their sinnes, that playnely sheweth who maketh reconciliation for sinne. Now the coming of the wisemen, called in Persique, Magi, vnto Ierusalem, that had his playne ground hence. For by the holy citie, none but Ierusalem was meant: and vnder the Persians this doctrine was first embraced and made famous: of a king to arise at Ierusalem: at 490. y. which matter so cleare was easily kept in memory 457. that when

* נר Gouver-
nour, is here
twice the at-
tribute of
Messias: and
erroniously
applied in
the later place
vnto the Ro-
mane Empe-
rour, by the
Iewes & by vs,
thorough vn-
heedinesse in
one Hebra-
isme.

Daniel.

33. afore the end a Comet did in the aire argue in the East a cleare fauour of a noble light, they knew that a king was meant : and could thinke of none , but of the famous one, whose kingdom was foretold that it should be at Ierusalem by the 490. yeares , and begin at 30. later then their present time. Likewise when 30. y. after, Iohn cometh baptizing, and telling that the kingdom of heauen was come, the nation was nothing astonished: but knew the phrase vsed in Daniell, Chap. 2. for the state which should be in Iudah, next after the manifest abolishing of the image there: which began when our Lord was born in Bethleem, and the Angels proclaimed his birth, (and the tribute of the Romanes ouer the world, argued all the images ruine, by the exaction of a generall tribute ouer all nations) and was to be proclaimed openly in the state when the king was 30. yeares olde: as David was rayning in Ebron: the Leuites by the Law Nu. 4. entring into the worke of the tabernacle, a token of this worke : and sitest at that age as Ioseph at 30. ruled Egypt : and three of each other fathers, from Selath, he, the next saue one, Peleg, the next to him saue one Serug were fathers at 30. where God would neuer haue disposed thirfe equalitie of yeares in fathers, but for a monument ~~recreation~~ and trefadmirable.

Now the Baptizing argueth most of all a common consent of the nation, that an admissiō into a new kingdom, of troups together was then looked for. The Babilonian Talmud recordeth in Iebamoth pag. 76. and Rambam (the expounder of it in playne Ebrew) in Asure Biah. perek 13. that in the dayes of Daniel and Salomon, *when many thousands of herben became profelytes : they were admitt: d onely by Baptisme without Circumcision: as the Jewes in Egypt washed their garments upon their calling thence : and the heapers their bodies : and likewise the sacrificers washed their bodies , at their function. So now when the Testament was to be made for the many, that is for

*The age of 30. yeares is made so famous : by rare men & by the law that all myght looke for somewhat in Christ aunsuerable vnto that,

*Baptizing was vsed in Iudah for profelytes. Authorized hence for the rest of Christ from Moses toyle of Ceremonies.

Daniel.

for all nations, Baptisme was not strange, neyther is John an astonishment for that: but demaunded whether he be Elias or Christ, or that speciall Prophet named in Deteronomie: where the agreement in time gaue occasion of all the demāds. Moreover* when our Lord preacheth openly he confirmeth Johns speech: saying, repent, for the kingdome of heauen is come: & speaketh as Daniel of the kingdome that neuer shall be corrupted, Chap. 2. which kingdome is here expounded. Likewise when the Lord maketh that famous Sermon vpon the mount, all his speech tendeth to shew the nature of the kingdome of heauen: how it is not pompous, but for the poore in spirit, for the mourning, for the mecke, for hungrie and thirstie of iustice: and to be short, for the godly persecuted. And the rest of his Sermon remoueth Pharisaicall hinderances of accessse into such a kingdome.

* In that our Lord repeateth in chap. 7. 19. the very syllables of Johns words 3. 16. he therein approueth his authority. The lyke do the Prophets often.

Hither belong the miracles most clearly, to shew that God spake by his sonne Plal. 2. the* brightnesse of glory, nor Esa. 4. Which washeth the uncleannesse of the daughters of Sion, bringing in eternall iustice. The raising vp of dead by his owne authoritie, the making wine of water presently, the multiplying of corne and fish: these were works proper vnto the Sonne of God. And these, fit for the striker and the healer. The cleansing of leprosies, the strengthening of palsieue nerves and lamatique braynes, the cooling of burning agues: the raising vp of the bowed: the sight-gift vnto the blind, the freshing of the withered hands, the gift of legs to the lame, eares to the deafe, tounge to the dumbe, eloquence to the stammering, and healing of all sicknesses: these doings expound Esay, and shew who taketh away all our infirmities, and bringeth in iustice eternall. So the casting out of diuils might make any Lannes or Lambres confesse the finger of God: and the kingdome of heauen to be come in the due time: the deuils expressly confessed the ho'y one of God, & the Sonne of God: as the deuillish Aben

* The Syriacque $\alpha\mu\alpha\chi$ Heb. 1. 3. from Esa. 4. & the 70. in $\epsilon\delta\omega\mu\epsilon\iota\varsigma$ and Iona: ham expounding all that of Christ with Ieremie and Zacharies both for the same, these by one terme open all the covenant.

Daniel.

Where only
Christ is nam-
ed plainly
Messias,
there the
Jewes denie
the terme to
be a Nowne
proper: and
yet to the
verse afore
they ioyne
Messiah: as
meant there.
Such a spirit
of giddinesse
is in them.
Christians of
iudgement
should more
ioy in the
twise spoken
now his name
hereby the
Angell, then in
anie worldly
delight. This
well handled
might turne
Turke and
Iewe. For on
this they
stagger in
this, whether
Messias was
to be killed,
and was the
son of God
as in the spi-
rit of sancti-
fication.

Ezra doth vpon v. 24 acknowledge Christ the most holy: though where wise he is named Messias and only there, and in the exposition, he there would place earthly sinful persons. But the Pharisees were openly pronounced of our Lord to be of their father the deuill: that stood not in the truth, but became a murderer from the beginning. The Psalmist might see a Walker on the sea. The breaches of the waues were mightie: but his voice rebuked the seas: As the sea was his and he made it: so it bare him vp like the dry land: yea the sea reioyced and the shore of it, when a fish payed tribute: and shewed that Christ knew what fish had swallowed a sater: and how the same would come quicke to Peters angle: when also fish at his commandement came so into the nets, that they ouer-laded two botes: and did come also great ones 1 5 3. into the net, and bracke it not: there Dauid must be remembered how the fish of the seas that passe through the passage of the paths of the seas, shew vnto what man all things were made subiect. Here Iob might see a walker vpon the mountaines of sea: and glorie larger then the sea: and here the fish would tell him this much. Also the earth could not stand still, but must acknowledge who settled it. Here Ezekiel might haue seene after an earthquake, the fountaine of all resurrection: & Amos would tell, that when the Sonne darkened the Sonne at noone day, Israel should take heed of utter darknesse: where Malachie would teach, that there the Sonne of iustice arose with health in the skirts of his garments. Moreover Elias would tell, that the winde which rent the stones, if they saw not God in it, would after send a fire vpon Citie and Sanctuarie, when the Lord should not be in it: Vpon these miracles the Centurion sayd: Truly he is the Sonne of God, and so the most holy. The fasting as Moses and Elias: and shining before Moses and Elias: talking of his Exodus passing at Ierusalem, there Law & Prophet say: here in Daniel is told the wiselome, and here

Daniel.

is the place of understanding. The resurrection maketh the
 Jewes *חיים* by their owne terme in Ierusalem, *חיים*
in S. Paul. When they make Isaac to beare his
 owne crosse, to be after a sort recovered from death, to be
 thereby as it were the ground of all their prayers. They
 speake many things of open trial by the third day: & make
 this the glory of all. Thus in Midras Bereshith they do
 speake. Vpon the third day Abraham did lift vp his
 eyes. It is written he will quicken vs after two dayes:
 the third day he will rayse vs vp: and we shall lue a-
 fore him. In the third day of the Patriarkes it is writ-
 ten: and Ioseph spake vnto them the third day in the
 third day of the spies it is written, & hide your selues
 there three dayes. Ios. 2. In the third day of the Lavv
 it is vvritten, and it fel out on the third day: so in the
 third day for Ionah: as it is vvritten, and Ionah vv as
 in the whales belly three dayes & three nights. And
 in the third day of the ascending from captiuitie it is
 writtē: and we were there three daies, & in the third
 day shalbe the resurrection (as it is vvrittē) he will
 make vs aliuie after two daies Hose. 6. & in the third
 day it is spoken in Ester: In the third day Ester did
 put on the *כבוד* (properly) kingdom: the kingdom
 of her fathers house. By what iustice? Thus do the
 Rabynes speake: Now all these looked vnto the resur-
 rection: wherein the Church and her assemblie of the righ-
 teous put on the kingdome: now also the ascension sheweth
 iustice brought in, confirmed by the wind, fires tongues, &
 speaking of these matters to all nations vnder the heauen:
 as all the miracles of the Gospell belong directly hether.
 All further speeches of doctrine keepe them within this
 compasse which follow after the sermon vpon the moun-
 tain: or yet went afore it. The chiefe heads shalbe touched:
 for our Lords speeches in the Gospell, & his doings or suf-
 frings, which all tend to the strengthening of this testament

Daniel.

for the many. And seeing this must be in effect the same that Moses law was: the chiefe of it, the difficulties taught in ceremonies, and points peruered by the Pharises, were to be handled by our Lord, and the knowne matter to be recorded by his Apostles: as where S. Luke recordeth his line to Adam, that chaine draweth all the story vnto it: and all the times be stars for the same. Such things were to be pined. But our Lords speeches* touch vs. Many orations are of his Godhead in S. Iohn. They are a cōmentary vpon the first entrance of Genesis: as Iohn beginneth with a commentary for it and him. How God resteth on the Sabbath and yet worketh, the Same doth teach: and the ioyning from God, of Adam and Eue, this is brought as a ground of expounding Deu. 24. Adams fall from the beginning, with Satā's murth' is taught expresly: that none of vs should stagger in that: & how, as Pharises, all naturall be Satā's childrē. Abel is termed the iust: & his death applied vnto Ierusalem's destruction here told. The carelesse at the flood are remembred: and the calling of iacob from East to West directly belongeth hither. Abraham for that is cited, as with whom they shall feast in heauen: so in forsaking all for Christ, and for seeing his passion in Isaac, for immortalitie, in that God was, after his death the God of Abraham, Isaac and Iacob. The name of Israel, and Angels ascending and descending, are mentioned principally. Moses cometh wholly as a Martyr and witnesse of Christ. Matth. 17. His miracles be glanced at, by the finger of God: where* Iannes and Iambres damne the Pharise's. The 12. in the Apostles number, and the 70. in the Disciples, shew that our Lord honoured and made glorious the Law, as Esay tolde of him. The Law for every comandement is expounded by him, as by one that could season speech: the two tables: by two generall comandements: to heare that Iehonah, our God, Iehonah is one, who must be loued with all the mynd, soule

* How they belong to the speech here of making strong the couenant.

* 2. Tim. 3. 8.
Menachoth,
9 fol 85. Aegyptians in
Nu venius.
lib. 3 Euseb.
prep. 9.

Daniel.

soule and strength: And the neighbour, as a man would
 wish to be loued* of another. Messiah is taught with faith
 for the first commandment: for the second spirituall ido-
 latrie maketh the Iewes Satans sonnes: their swearing, as
 by* their heads in priuate speeches is corrected as a lyghe
 naming of God: the superstitious befooling of the Sab-
 baths rest is often controlled: honour to parents is ap-
 plyed agaynst Pope-like greedie begging for the Church.
 Murther is drawne agaynst the* Kaamonim or old Rab-
 bines the cited, and rested vpon, the bare words: vnto vn-
 iust anger or taunts. Likewise adulterie vnto the sole de-
 sire. Witnesses are taught to testifie without sinne: and
 the ambition of desiring thy neighbours is drawn also
 vnto giuing all away, that Christ may be followed. The In-
 dicials in sundry heads are drawne to a greater charitie,
 then the ciuill officer can force: and all by this law: Thou
 shalt be perfect with Iehonah thy God. And there the
 ground of al learning is handled: the applying of all actions
 vnto the nature of God, manifested in his creation in shi-
 ning and rayning vpon good and bad. All Leuiticus was
 expounded to the Samaritane: in that the ceremonies of it
 should haue their end: and the Iubilie for setting all free,
 is explained from Esay. The lifting vp of the serpent is ope-
 ned vnto Nicodemus: & from Deuteronomie the hanging
 vpon the tree past not vnhanded: where Christ being
 lifted vp will draw all vnto him. Moreover the com-
 mandment, Giue glory vnto the Eternall, the ROCKE,
 that is conueyed vnto the chiefest speech of all the new
 Testament, and scope here: where Christ is acknow-
 ledged the ROCKE. A matter where Iew & Pope make
 shipwracke of all. The Iewes* cōfesse, that the ROCKE gaue
 them vp to the Romans. And Rome will haue the ROCKE
 to be vnder the. As though for killing of Christ they had
 deserved that honor: and cannot see, that God vnhange-
 able must needs plague them for enter for that, aboue all
 nati-

*Agaynst Ie-
 rusalem.
 Nedar, Per.
 9. that doth
 teach to strike
 one that stui-
 keth.
 *Their Tal-
 mud still hath
 the phrase.
 תוספת the
 rabbines la-
 ter then Ez-
 ra.

* In Ierusalem
 my Thaan.
 where the
 blood com-
 meth vp to
 the horse
 bridles. Pe-
 rek. 4. fol. 69.
 col. 1.

Daniel.

Our Lordes
holy wordes
though few,
& his works
open all the
Law.

* The syna-
gogues god-
ly discipline,
was the same
which the
Lord spea-
keth off: and
the apostles
practised: as
any may yet
see in the
Talmud,
Though Pha-
risaical parts
marre all,

מסכת פסחים

Their Ge-
mara. Bera-
choth, 9.

nations vnder the cope of heauen. And whereas in that same song of Moses, the Iewes are reiectd: that is spoken often by our Lord. So he affoordeth vnto vs the marrow of all the Law. His going to Egypt, suffering, and fortie dayes viewing the land, is ouer-set in workes: to Israell, Lambe, Isaacke, and twelue spies, and his shining like the sunne, with his ascension to Enoch, his assumption & yeeres according to the sunnes course. As the Prophets are commentaries vpon the Law: so it belonging vnto the sufferings here told, they must all likewise, belong.

And in his expositions, in his phrases, and in his actions he goeth through them all. Besides the expresse Prophets, the Ebrewes particular decrees, and learned speeches were to be confirmed, Such as playne reason of all knew to be good. Our Lord reuerenced the diuine schools of Sanedrins at twelue: sitting amongst them, hearing them and posing them: the reuerence of all gestures, which their decrees haue for the synagogue, & reading of the law, was shewed by him selfe. Iust excommunication allowed: and their law of excommunicating them who misuse authoritie practized euen vpon the Scribes and Pharisees and all Ierusalem. And all their doctrine of traditions now in the Talmud utterly damned. Yet what they had from the ancient Worthie prayse he alloweth, all that termes, phrases, and prouerbiall sentences: The world to come, the dead, tasting death, resurrection of the dead, * מוֹרְתָא דְּמִיתוּתָא, forgiveness in this world, Paradise, Gehenna, and Gehenna large מַרְיָא in Mid. Til. eating and drinking the object of faith, eating and drinking in the world to come, carrying of the crosse of Christ. These are taken from Ebrue Doctors common vse, yet abiding in recorde, yea and to singular vse, jod and pricke: and in the Greeke prouerbiall speech Α and Ω after the Ebrews, from Aleph vnto T Han. In Ben Arama. So he sauntereth the Talmuds שְׁוֵרָא Racha: the swearing by the head: the corban: their Abotenu & Rab-

5

In Ramham,
two, at the
Paisleouer,
washing, a
special sort of
dancing, two
bidding cele-
brate, remem-
bring Melstas
days, and E-
gypt's thral-
dom, dipping
their soppes,
thankes or
blessing with a
loafe, and a cup
of wine, and
thereupon a
Psalm song:
all these our
Lord went
through.

K *benz*

Daniel.

bene marked by the Bishop of that Citie through whose policie Christ was crucified: who will be titled Soter and Euergetes, yea and Theos, more to be skopt of all Iewes and Turkes, then the Seleucidæ and Lagidæ were of Plutarch in Aristide, and such others. Our Lord forbade not his disciples to desire to be first: but requireth that their superioritie should be in seruice. And their practise taught the world, how rightly they understood his charge. Our Lord and his Apostles laboured to teach all men, renowming and making glorious all the Law. The Pope and his, to disgrace and to corrupt all: to winne a superioritie, to continue in blindnesse, and to be openly guiltie of whole ignorance touching the kingdome of heauen. But I must returne vnto the Lordes speeches, for reduction of all the holy Ebrewes learning vnto the Gospell. One thing here he was not to stand vpon: the Massorites or Ebrew Grammarians diligence for the Ebrew text. But in two wordes he confirmeth all their paines: borrowing termes fro them: *iota*, *יו* and *אפסא*. Twentie times doth the spirit handle the alphabet order: once in Psal 25.* 37 111. 112. eight times in 119. once in 145. in Salomon once sixe times most distinctly for the confusion of Iudah, in Ieremies Lamentations. Yet all this while no one letter is named. Belike when Iuda came from Babel, and kept their tong by scholes, not by dayly speech, they first vsed those names. And before that, Greekes had them: as Sigma or San, old in Herod. And Homers bookes are named after the letters. To confirme the Ebrewes the Lord nameth one of two kinds. One With a name, Ebrew and Greeke *iota*, *יו*. In Homer.

Εἰς τὸ δ' ἰώτα ἀντίστοιχόν ἐστιν ἰώτα.

And *iota* *Αὐτοπαράγωγον* *Καὶ ἴσως οὕτω καὶ κλητὸν ἐστὶν.*

Likewise in the elder Talmud, the Ierusalem yod is handled most famously, and so fit for this matter as any thing lightly can be found. Three matters of iod are handled: the two first somewhat hard to expresse: one an accu-

sation

But for one Greeke copy where the names of the letters are found, that would not soone bee seene, by reason of *παραστάσις*, in other letters,

Daniel.

satiation of Salomon, exprest in Ebrew by jod: another of more difficulty: the third shall come after the Ierusalem.

בד רוחו שבתלח ספצ כסולח כולח וחיו שלם סבסש ד נקוד יוד סבט. א. י. חקב' שלם' וארף כיוצא כובותילין ודבר ספד אנט בסד. רבינוטא בשם רבי אחא יוד' שגבר חקב' סאשטו שדחנות חציו קל שדחנותיו קל אכרחס. תנ רבי חושעית קלח יוד' ונשתתח' לפנ' חקב' ואס' רבון העיר' מיס נקדחטו סן הצדק' הנתח' אס' לו חקב' אס' לך' ד' שגבר חית' נתון בשם נקיבה ובספ' חית'ה. דוד' שאני' נ' חנך' בשם ובר' וברא' שתיבת' הדא' הוא' ד' בתי' ויקרא' ססד' ל' חושע' סן נון' ויחוש' טוב' ה' ספד' תורה' שסו

This speech the Ierusalem hath for jod: how it is not a small matter that jod is taken away from Saraj to make Sarah: which the Greeke hauing not in their tongue, could b.

not so augment, but were faine to use the augmentation in

r, to make Sarra: which pointeth the holy Ghost followeth

* still in the Greeke new Testament, calling therein still to

mind, jod rectified. But when jod taken from Saraj, being

the last letter of a womans name, cometh first to make Ie-

sus, in the forme of Nun, jod appeareth * not contemned,

that well might it be a prouerbiall speech: One iod in the

Law will not be found idle. And so we see how he before

Whom all the earth is like the dust of a ballance, yet descen-

deth vnto our speeches for the least letter of all the Ebrew,

and vnto the name of it, to the countenancing of the Gram-

mer studie, as a most learned profession: that the Ebrew

and Greeke should not be despised without open contempt

of Christ his authoritie. Now the name of *Kapaia* a prick

is rare. Plutarch hath the terme. None beside of heathen

that I remember. S. Mathew and S. Luke both haue it.

Though punctum hath no quantitie, yet the terme here

is of great quantitie and dignity. The Iewes note fiftene

Wordes in the Lawe with Psalmes and Prophets, pricked

ouer the heads, for speciall deepe consideration: and so

Written from the fyrst copies: and Ramban prefacing to

Moses, declareth how all the Ebrewes honour the War-

ning of weightie matter in them. They call them *חומ*

But that terme is not used in the Ebrewish of S. Mar. nor

in the Syriaque, or Arabique, Neither be any of all their

terms ancient. The Ethiop. is neare the Greeke. So that we

Ierusalem
in Cohen
Gadol. fol. 20.

Matth. Rom. 4.
19.9.3. Hab.
11.11.3. Pet.

3.6.

The Ebrews hold it a law to be straitly obserued, as from Gods maiesty that Saraj and Abram should be no further their names.

The Prophets and Apostles keepe it.

The Massoret in Nu. 3. 39.
doeth shew
which be they.

αυρα.η.
For A Ethiop.
letters I take
Greeke,

Daniel.

are to search whether prickes as the fiftene strange : or other prickes which are vowels or accenttes be meant. The הנה prickes onely of marking, and likewise accents are no part of the Word. Therefore, I trow, vowel prickes must needs be meant. Which point conteyneth the most exquisite depth of the Ebrew tongue. And so far doth our L. condescend to our studies: as to omit neither Ebrew nor Greeke: but taketh a touch that authorizeth all the rest. Now as I made this long digression, of our Lords confirming the covenant, with descending unto Rabbinic studies, I thinke it not amisse to ioyn Rabbines hither: not for one jod: but for all the twenty and two letters how often they are used. Thus the case standeth. Rabbi Sadaia learning from the Massorites how often every letter came in Ebrew: searched for Scriptures which had the like number: most from Numeri and Ezra: and from such sentences made Tetrastricon or foure verses for memory from those matters: not unto any further wit for sense. Now he beginneth his verses with Aleph: where he speaketh of Alephs number: with Beth for the like: and so for every letter: taketh wordes whose first letters arithmeticke being taken for so many thousands in the first verse: and in * ordinarie arithmeticke in the second: matcheth the number of the letter. So in הנה מכתב בנחשט ער ויחטיט

* Onely the small formes wh ch you see put alone in the margin, argue that the same in the text must be meant for hundreds as they meane,

Aleph in the first telleth, that of Aleph be intreated. א and ב being 42 in arithmeticke, and the first letters of their wordes make here 42000. the other three first letters ג ד ה make 377 in ordinarie Ebrew arithmeticke. So Aleph is used times 42377. By this the student may helpe himselfe. Onely this warning may withall go, that sometime his textes, which I write in rubrique, could not afford an exact agreement: but come very neare. Now the sonnet of the Rabbinic shall speake.

The certaintie of the Ebrew.

לפי קצת טעם בל אדם ידעת ויחזק בכל המצא ויבטח

אשר הוא כל דברי השירה והאמת

ששם עליו קני
ולובח תוד הבאו בני

ולבית השיר ביום בחד שנים שילום
המלכות המלכות ה' בבית בני שנה המלכות

דגמתי ואספו חברים
פחת השני גברים:

בני בחת בוגב לבני ישוע יואב
אלמים המלכות המלכות ושטח עש

כן להם וזה
מלכר הראשון דהר:

מלכר עבדים ונשות ויום אלה
מלכר ארמים ערש מלכות ערשים
ושבת מלכר ונשות מלכות

כחשועה ליעלים
מלכר ישוב עמו חלום

בני מלכר מלכות מלכר ויום
מלכות ונשות

נקבעו נטעי דליות
עולם ואשור ומלכות:

בני עולם מלכר ונשות
מלכות ונשות

עורו כעשיתו בחת
עגד שט וכן וחת:

בני עגד מלכות מלכות
מלכות ונשות

פרי שריו קוק
בני השני חקוק

בני מלכות מלכות מלכות
מלכות ונשות

הכוס מלכות מלכות
מלכות מלכות מלכות

מלכות מלכות מלכות
מלכות מלכות מלכות

אחל מבין בני
החל עשו קרבנו

בני מלכות מלכות מלכות
מלכות מלכות מלכות

בני לאחזרים
בני מלכות מלכות

מלכות מלכות מלכות
מלכות מלכות מלכות

גברים כעס מלכות
כל פקדי העת

מלכות מלכות מלכות
מלכות מלכות מלכות

דבר לבא בשלום
וכן דברי מלכות

מלכות מלכות מלכות
מלכות מלכות מלכות

היום מלכות מלכות
לא בני מלכות מלכות

מלכות מלכות מלכות
מלכות מלכות מלכות

וכל כות ער וחת
יהודה נא אל תשח

מלכות מלכות מלכות
מלכות מלכות מלכות

וחת כנסן בקי
וכן בני מלכות

מלכות מלכות מלכות
מלכות מלכות מלכות

מלכות מלכות מלכות
מלכות מלכות מלכות

מלכות מלכות מלכות
מלכות מלכות מלכות

The certaintie of the Ebrew.

שנים וצארים ארץ ומאכלים

פרש יסלאו אסמיו
היום למסך נעמיו

וראיה ארץ פיה היום שבו בלי
החיה

יביו שמה וששון
בכח הארץ חסון

כח דרכמיו שש דמיו וארץ
יביו פיה חסות ארץ יביו חסות
החיה חסות

בסון לא עוכה
הבקר לעלה לסמכה

רצון שש ושלשים ארץ ומסכה
לי שש ושבעים

כסך ידרלון
הים כמחם ידרלון

ועדה אלפים הים שבו בני ידרלון

לרין מרין אורח
אזורים רוד אורח

מסכה למסכה ארץ
החיה ארץ ומסכה

מסכה נשאו ביתם
נר נעכים למחומם

מסכה למסכה נר מסכה ומסכה
ארץ ושש מאות ומסכה

מסכה כסך דשא
דמיו למסכה נבראו

מסכה למסכה כמסכה ארץ
מסכה ארץ

נבאו לברכות בחשבון
כמסכה עשבון

מסכה למסכה כמסכה חסות
מסכה ארץ ומסכה

נבין חסותיו

ארבעים ושבעים

נמסותיו בתחומיו
אסר להרבות יסיו

בני אסר ארץ חסות
שש

מסכה למסכה
מסכה למסכה

בני חסות שש מאות
מסכה

דבאו עד רים כתוכה
דמיו למסכה ארץ ומסכה

מסכה למסכה ארץ ומסכה
מסכה למסכה ארץ ומסכה

צ צורת פכל אוסלרין
מסכה למסכה

מסכה למסכה ארץ ומסכה
מסכה למסכה ארץ ומסכה

ך ככר וארדח
חיס שש לו לחסר מסות

פני חסות ארץ ומסכה

מסכה למסכה ארץ ומסכה
מסכה למסכה ארץ ומסכה

מסכה למסכה ארץ ומסכה
מסכה למסכה ארץ ומסכה

צ צופים עוד נאו
לביט ישוע כסך נבאו

מסכה למסכה ארץ ומסכה
מסכה למסכה ארץ ומסכה

צ צמחה עלי ורדון
למסכה בתחומיו נבון

מסכה למסכה ארץ ומסכה
מסכה למסכה ארץ ומסכה

נבאו ושש טירותיו

The certaintie of the Ebrew.

השוערים חנו סביבותיו:

הענין הזה נשאלת בו שאלה
על שני בני אדם מביניהם
אחד מהם נשאל

7 במרכיב פדיון
ומקצת לטוב עומדים:

[illegible]

קציני עדה חם
אברהם לזכרון בפיהם

וְאֵלֶּיךָ יִשְׁרָאֵל וְאֶמְרָהּ כִּמְעַת שְׁנֵה
וְהַבְּיָאִים עִתָּהּ וְהַבְּיָאִים עִתָּהּ

ז. גיבוי פארק

המחת ידי עיתיו פורץ:

וְהָיוּ מְקוּדָּוֶה לְשִׁמְכוֹתָם
וְהָיוּ מְקוּדָּוֶה לְשִׁמְכוֹתָם

צדק ענה והבינו

לעתי ידרכו צמח

וּמִמֶּנִּי יִשְׁמַע בְּרִי יוֹדֵלִי בִּתְחִלָּה
לְרַגְלָהּ מִהַ יִּשְׁמַע יְעָרֵךְ דְּאִשְׁתִּי
מֵאֵתִים וּכְלֵי אֲהֵיחֶם עַל פִּיחֵהּ

אודדדינן זיך

נתחברנו ויצא ציץ

ויהי כר"י ימות תשל"ב
עבר ודעתי שיש שם ימות

ת. פז עבר ברת"סי

שופטית נטה קור

בני שוקמית שלי עמית
שבעים ושמונה :

א. צבי ערליי בנגרף

פרעש במורוד:

2017/05/17

ויחיו על פי דברותיו

יחידת פסיכודינמית של מוסד
הבריאות הרוחנית.

סביבתו יבאו גורלי

בִּיצְעֵתוֹ אֶת־לִבּוֹגֵדִים

בפעמים אחרות נדמה שהיה יאמר
אלהם איזה דבר יאמר ויך אותם
ויהיו כעצם סלח עמם עשר אלה

עומדים במהל קוניהם

בארץ ורחב להם

והגנור בארץ ישראל
במקדש אשר לא יבנה
ועשרת אלפים יבנה

פיתח בעידן

סביב נפשיטה ונמרץ

1950-1951

פרק ראשון

תמלך וצל, ניהויט

הוא נשאל על ידי שני אנשים: "האם אתה יכול לעזור לי?"

צ״י צ״י צ״י

תבש עיר לא יקבץ

תלמידי אורט ישראל
בארץ

ציץ ודי פרסיו

תוצאות ויקי

יחזיקה תוצאת העיבוד
צפון ומשפחתו ויחזיקה
הי"ס יחזיקה

קיי בינן בצדק

ומן בני אפרים צדורק

What City Does It Live In?



The certaintie of the Ebrew.

שבעה מאות	קל משפט וזרה
שבעה מאות	יחזק בן חזקיהו
דודך כרוח בנבואה	וזה יחזק בארץ מצרים שבע
שנאן הגלגל קרא	שבעה שנה וזה יחזק שני
לכס אלהים ודמות אלהים	שבע שנה שנים ודורות וסוף שנה
שנאן ח' כס פס בקרא	קטנה מושעת חולות
שירה לנצח במחולות	המסורות קטנות חולות
סן הנשים נתעלות	המסורות בני אדם מאה
סן הנשים אשר לא ידעו משה	המסורות ומשה
וגר כל נפשות ודורות ארץ	קטנה משוררת
תהלה לשמו ותפארת	אית המטו תחתיה
לבקר כליו משרת	וזה אית ארץ אלה מאה ודורות
ואשר ושה ושלש אלה	קטנה ודא אית בני ובני בני ד' דורות
תורת כבדה גשה	דקטנה גשה
זכר המלוכה כי העת	אדם וראב"ה ראשונה
וזה כל בכור וכו' במשפט שנים	הזה כל ימי אדם אדם אדם
בן חדש ופניה ל' פקדון שנים	הזה מצינו שנים ושלש
ועשרים ארץ שלש וסבב	שנה יבנה סוף וסבב
ומאחר	הזה האדם

Thus we have a miraculous record for the Scriptures certainty . In explication somewhat more may be added. Great capital letters are in certaine distances : as Gimel in Hith Gallach: distant 2600 fro the great Vau in Leuit. 11. These and such are knowne to few. Now Whereas 848 margine termes are used : according to which they read and not according to the text : some (as Dauid Kimchi) thought that done, as to helpe a corruption of the text in Captiuitie . Elias defendeth most learnedly the Massorites text against all colour of arguments brought against it from Talmuds or other . And this much for the Ebrew Writ, in this end, as it were, of Daniel. But now I will go on unto his last vision, expounding the 8. Chapter. The 9. Chapter is the last for time : and so plaine for Christ, that no further exposition could be. The contempt of which note hath caused Iewes to perish still, and hindred all nations.

Daniel.

CHAP. 10.

Daniel hath one vision describing Christ the most holy: and an other of an Angel: who sheweth vnto him in generall, the assayres of the Iewes distresse vnder the Persians: And how the Persians are ruled by this Angel, vntill the king of Iauan, Alexander the great commeth.

- 1 **I**N the^a thirde yeere of *Cyrus* king of *Paras*, a speech was reuealed vnto *Daniel*, whose name was called^b *Belteshazzar*. And the speech was^c proper: and the army-like ordered time, great. And he vnderstood the^d speech, and had vnderstanding in the^e vision.
- 2 In those dayes, I *Daniel* was in heauinesse three seauens of^f dayes.
- 3 Pleasant bread ate I none: and flesh or wine came none within my mouth: and oyntment vsed I none, till three seauens of dayes were fulfilled.
- 4 And in the foure and twentieth day of the first moneth, I was by the side of the great riuer: that is,
^h *Hiddekel*.
- 5 And I lift vp mine eyes, and looked: and beholde, there was a man cloathed in Linnen, whose loynes were girded with fine golde of *Vphaz*.
- 6 His body was like the *Turkis*, and his face like the

H I

fight

fall out fitly: therefore I thought good to ioine both,

^d Conteyned in cha. 11, & 12.

^e Of this that he saw vpon *Tigris*,

^f Because *Iudahs* enemies had preuailed, to the hindervance of^g *Temples* buylding.

^g He putteth a distinction, for the seauens of yeeres, telde chap. 9, 24. And for them the translation must be a lyke: though, Weekes be the ordinary fit tearme here.

^h Called *Tigris* of *Greekes*: in notation, Sharp-swift, The *Persians* chiefe glory was in those quarters: and likwyse the *Seleucianes* Throne, And *Seleucus* Nicator buylt vpon *Tigris* *Seleucia*: the most famous towne of all, which he buylt,

^a When the worke of the Temple was hindered. *Ezra* 4, 24.

^b That is: He braust out a fyre vpon the enemy: euen the *Chaldean*. By displacing a dumnie letter, he maketh his name to meane so, See what it was, *Cha.* 1, 7.

^c *Ebr.* Truth expounding signes.

Eb. *Zaba*: army by *Aben ezra*, meanyng the war told here, Time it is by *Ralbag*. Both

Daniel.

fight of lightnyng, and his eyes like Lampes of fire, and his armes and his feete like the colour of polished Brasse: and the voyce of his wordes, like the voyce of a multitude.

7 Now I *Daniel* onely saw the vision, and the men which were with me saw not the vision. But a great quaking fell vpon them, and they fled away to hide them selues.

^a The person that next speaketh, termed a resemblance in sight as a man, is thought to be Gabriel, named chapr. 8, 16, at whose coming to hym Daniel was frightened, & fel in a slumber on his face to the ground; and was touched by him, & set vpon his feete. who also chap. 9, 25, telleth of Christ: as here agayne,

^b That is, Archangel. lude. 9. which terme is hence taken: here Angels are the first princes in comparison with rulers on the earth: and the captain of their host is the first of this company,

8 So I was left alone, & saw this great vision: But no strength was left in me. For my vigour was turned in me into corruption, & I reteyned no strength.

9 Yet I heard the voyce of his wordes. And when I heard the voyce of his wordes, I fell in a slumber on my face: and my face was towards the ground.

10 ^a Now beholde, an hand touched me, and set me vpon my knees, and vpon the palmes of myne handes.

11 And he sayd vnto me, O *Daniel*, thou gracious man, vnderstande my wordes, which I speake vnto thee: and stande vp right. For now am I sent to thee. And when he had spoken this speech to me, I stoode trembling.

12 Then he sayd vnto me: Feare not *Daniel*. For from the first day that thou diddest set thine hart to vnderstande, and to chasten thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the prince of the kingdome of *Paras* stoode against me. And beholde, ^b *Michael* the first of the chiefe Princes came to helpe me: and I remayned there by the king of *Paras*.

14 Now I am come to shew thee what shall befall thy people in the time hereafter. For yet the vision is for those dayes.

And

Daniel.

15 And when he had spoken these wordes vnto me, I set my face towardes the grounde, and I became dum.

16 And beholde, that resemblance in sight as a man touched my lyppes. Then I opened my mouth, and spake, and sayd vnto him that stood before me: O my Lord, by the vision my ^aioyntes are loosed in me, and I retayne no strength.

17 And how can this seruant of my Lord, talke with this my Lord: thus am I: since euen now no strength standeth in me, nor breath is left in me?

18 Than againe he in sight as a man, touched me, and made me strong:

19 And sayd, feare not gracious man: peace be to thee, be strong, againe, I say be strong. And when he had spoken vnto me, I was strengthened, and sayd: Let my Lord speake, for thou hast strengthened me.

20 Than sayd he: Knowest thou ^b wherefore I am come vnto thee? And now I will returne to ^c fight with the Prince of *Paras*: and when I am ^e gone away, the Prince of *Iaman* commeth.

21 But I will shew thee what is written in the Scripture of trueth. And there is none that strengtheneth him selfe with me in these thinges, but *Michael* ^d your Prince.

20. Y. at Tomyris and Cyrus warre, and for Esters sake, had somewhat a longer reigne, that Darius her sonne (by the lewes) myght be of some good yeres to helpe Iudah, whē he reigned in Xerxes absence, & styl after. and Xerxes great army perished, to the astonishment of all the world: we must in all those sayns, looke vnto the Angels speech: and consider the gouernment of God, by the army of heauen for Iudah, teamed the Army of heauen, And likewyse for the kings that reigned after Darius, that buylt Ierusalem: that they had somewhat better successe: yf we enter into the sanctuary of this vision, we may see what the counsell of God was touching them: and vse heathen stories, for a commentary vpon this place.

^d This attribute sheweth who Michael must needs be holden: not a created angel: but the only Archangel, & the captayne of the host of the Lord, the sonne of God, who thought it no robbery to be equal with God, And so much ^e name signifieth, Only Christ standeth for his church: which al the world seeketh to oppresse,

^a Or, my sorrowes turned: but the matter telleth whether is principally fit, though both go together.

^b Euen to shew what shal befall thy people, as it was tolde verſ. 14.

^c A 120 yeeeres after this visiō, great Alexander set on Asia. Now whereas Cyrus perished in the Scythian warres, soone after the hinderance of the Temple: and Cambyſes ſone after by a wound in the thigh, geuen by himselfe against his wyll: and Darius Hyſtaſpis lyued but 43. Y. (in Ctesias) /ged about

Daniel.

CHAP. II.

Gabriel geueth now an exposition of the matters figured by the Image: great, goodly, and terrible: by the beastes that came out of the Sea: and by the other that battered at the riuer Vlai, in more particuler sort, then the former three expositions of those three visions shewed the matter: so that this is the seauenth time, that the same nations are spoken off: thrise figured, and as often expounded afore. This speech teacheth of their particular dealinges, in such playmnes, as the Heathen afterwarde penned their doings. He reckoneth how many kinges of Persia shalbe soone cut off, or ouerthrowen, for hindering the work of the Temple. Thence, he passeth ouer to great Alexander, and geueth an abridgement of all his stories: his arising, his fall, and his honse: of his foure principall successours, of the many others lesse then they, of two the mightiest: whose families should all their time, both, clayme the kingdome of Iudah: And he geueth an historie aforehand of ten Kinges, the ten-hornes of the fourth Beast: shewing in them the rigour of the iron legges, and iron teeth: how not only they deuoured Iudah in their taxes, and other yeerely reuenues, but trode it more downe, by their continuall camping in it, from both their chiefe kingdomes. And in Antiochus Epiphanes, the last instrument of wrath against the Holy covenant, he continueth a long speech, as he was chiefly to be looked vnto: of his treacherous comming up in Syria, by poysoning his brother: of his preparing against Egypt (where by the way Iudah felt the beginning of the 2300. dayes oppression:) of his great successe in his first voyage into Egypt: of the seconde, with bad successe: and his vehementer rage against the Temple, by his returne through Iudea: which rage helde three yeeres and an halfe: of a thirde voyage, wherein he spoiled Egypt exceedingly, and returned through Iudea to Elymais: and of his death by the hand of God. All these things are handled

Daniel.

handled of him so particularly, that all the wyse of those dayes might be confirmed to stande to the trueth, seeing aforehand what should be their euent: and all of all ages marke in whom the last visions of Daniel ended, that the prophecies might draw men vnto Christ: and not beyonde him, as the Iewes now adayes would peruert his sayinges, and turne them in most senselesse wyse against Christianitie, and to their owne eternall ruine. For all this, Heathen stories are for vs sure witnessers, of the Angels meaning.

A repetition of Babels fall.

1 **A**ND in the first yeere of Darius the Madaj,
I stood a strength and a fortresse vnto him.

¶ Of 4. Persian kinges, plagued for the Temple.

2 And now I will tell thee the^b trueth. Yet three kinges stande vp to Paras: and the^d fourth shalbe farre richer then they all: and through his strength

might be knowen, and the highest myght be seene to sit vpon the fiery throne, with booke open: and the hand wryting might be perceiued to come from God: and Michael to stand vp. We are lykewyse to regard Christ a gouerner, through al these kinges, that shal reigne before the buyldyng vp of the Temple. So this angelique oration, may be vnto vs as a booke of the warres of God: euen to call prophane writers to the vse of holy stories, and profe of the Gospel, which after these so many particulars, was in the set time to be shewed.

^b That is, propriety of the visions of the Image & Beastes: which we may not expound, but according to the Angels commentary: which standeth in matters so famous, that men out of the Church, wyl bring vs stories most exactly agreeyng with the Angels wordes: that our enemies may be good iudges.

^c After Darius named afore, Cyrus, Artaxasta, or Artaxerxes, called of the Grekes Cambyfes: and Achaflueroth, that maryed Ester, called Darius, sonne of Hystaspis. To these three, the Persians gaue these attribures: Cyrus was a father, Cambyfes a maister, Darius a whorder vp. Herodot. in Thalia.

^d Xerxes, that receyued from Darius great store, besides the yeerely reuenues, Aeschylus the Greeke poet, in Persia a tragedy, made vpon Xerxes flight, bringeth in Atossa (that is) Adassa, talking of this great wealth: & how God brought the Persian pride into a net, to spoyle all their riches. So famous God would haue euery part of the Angels oration: that the stages in Græcia myght heare, how for some angring of God, that huge campe, and that cloude of men, as Themistocles speaketh, in Herodot. was shattered, beside al hope of men.

^a So that by the Angel the golden head was broken to powder: by the petition of the watcher, the axe was layde to the roote of the tree, & the Lion pluckt, and Balthazar slaine: that the Stons power

Daniel.

* Daniel knew
 without any
 further telling,
 what would be
 the successe,
 for hinderyng
 the Temples
 buyldyng from
 the fyre throne
 Chap. 7. and
 from the fla-
 myng eyes
 Chap. 10. euen
 that they shold

feele the difcomfure of all their strength for that: and haue their former kinges
 foone cut off. How foone they were cut off, Herodotus and Ctesias will con-
 clude that to vs. For Herodotus maketh Darius Hystaspis to be aged about 20.
 yeeres, when Cyrus prepared warres against Tamyrus, and to die, 6. yeeres before
 Xerxes entring into Græcia: and by Ctesias he lyued but 43. yeeres. So about
 30. yeeres after Cyrus voyage, this story of the Persians fell out: and like the
 waters of sharpe swift Tigris, the other kinges dayes fled away.

What times of the Persians Gabriel passeth ouer.

Soone after Xerxes voyage, Darius a young king at home, furthereth the Tem-
 ples worke, and acknowledgeth the hand of God to haue payde Kings and people
 for their hinderance. Seeing his 20. toucheth the 49. for buyldyng Ierusalem: as
 it was shewed els where, his second falleth at 32. from the returne. That lawes
 and Gentiles may be founde to agree for one purpose, by seuerall occasions. The
 Temple and religion had no further hinderance by the Persians: Wherefore the
 Angel passeth ouer all their tymes vnto Alexander, yeeres neare 100. Ester, Ezra,
 Nehemiah, Aggai, and Zachari, shew the further deal'inges of those yeeres.

b The belly of brasse, the body of the Leopard: and the notable horne, Alexander
 the great: with all speede he conquered Asia, and would needes be made a
 God: vpon the successe, that he did what he listeth. Of Iudea he required, that
 their dares should be taken from his reigne: and all the Sacrificers sonnes borne
 that yeere, should be called Alexanders. Into Græcia he sent to be helden a God
 of them. And Callisthenes the Philosopher, that dissuaded him from seeking
 that honour, was caried about in a cage, in a most opprobrious sort. That made
 him to be cut off quickly, & his family to be rooted out, as the Angel foretelleth:

c Arideus his brother, Philips sonne, was made king in Macedonia: Olympias,
 Alexanders mother killed her, and poysoned Alexanders
 two sonnes, Hercules and Alexander. Paus. in Boet. So Alexanders family was
 rooted out. He that wil see further streames of fyre, issuing from Gods throne, vpon
 all these families, how Cassander and his house fell, and how all the rest, shall
 finde

by his riches, he shall stirre vp all agaynst the king-
 dome of Iauan.

Of Alexander, and his family.

3 Afterwardes a mightie king shall stande vp, and
 beare a great dominion and do as he lyst.

4 And when he standeth vp, his kingdome shalbe
 broken, & shalbe deuided toward the foure windes
 of the heauen: and not to his posteritie, nor accord-
 ing to his dominion which he bare: For his king-
 dome shalbe pluckt vp, and be for others beside
 those.

finde this most plentifully marked in Greekes, euen to euery one of his Macedonian Captaynes, how all their families perished, sauynge two: as God ordeyned afflictors of Iudah. Diodorus Siculus recordeth much of this, in his booke 18. 19. 20. Appian, Pausanias, and Polybius parcels. Thus it was. After Alexanders death, his principal Captaynes agreed, that Alexanders brother Arrideus, should be King, vntyll his sonnes came to be elder: And Perdiccas should be Regent: and Seleucus in his office, Maister of the Horse: an office next the hyghest. And by counsaile, the Prouinces were thus appoynted: Ptolemy, should haue Egypt: Laomedon, Syria: Phylotas, Lycia: Pithon, Media: Eumenes, Paphlagonia: Antigonus, Pamphylia, Lycia, and great Phrygia: Cassander, Caria, Meleager, Lydia: Leonnatus, Phrygia vpon Hellespontus: Lyfimachus, Thrace: Antipater, Macedonia: other prouinces should continue with such as Alexander had placed in them. Hereupon, riuers of fire flamed from the Throne, Dan 7. and the spoylers spoyl themselves. Perdiccas quickly killeth Meleager. Ptolemy settled in Egypt, killed the former incumbent Cleomenes, a friende to Perdiccas. Perdiccas commeth agaynst hym with all his power: is soone killed, beyonde all mans expectation. Antipater is then Regent: and the partition altered, and Antigonus made Bishop (Episcopus) of Asia: and Seleucus Duke of Babylon. After this, Ptolemy also remoueth Laomedon from Syria (and Iudea) and holdeth it. Philotas kilde Pithon: he, and Eumenes are kylde by Antigonus. Antipater dyed by olde age: thereupon styres in Macedonia roote out Alexanders house, when Olympias kilde Arrideus and Cassander, sonne to Antipater, kilde both Alexanders chyl dren. Antigonus he grew myghty, and dryeth Seleucus to flight, from Babylon to Egypt: and becommeth so great, that In Persia he was holden voyde of all controuersie, the Lord of Asia: he had robbed Seleucus of Babylon, and wan Syria from Ptolemy, and subdued vnto hym selfe all from Media to Hellespontus. But Ptolemy recouered much of Syria agayne. He & Cassander rulyng Macedonia in his fathers roome, and Ptolemy and Seleucus, make now the foure heades of the Leopard, and the foure notable HORNES. Lyfimachus onely of the small Dukes was least: he also ioyneth agaynst Antigonus. Antigonus the principal of the foure, prepareth agaynst them, and dryeth Ptolemies Garrisons from Syria, and Phoenice or Iudea. Ptolemy sendeth Seleucus to Babylon: who recouereth his owne Countrey: and Antigonus ouercame Ptolemy by sea at Cyprus: where Demetrius his sonne is named a King, by the souldiers. Thereupon the rest also, are, of their souldiers, crowned. At the last, Antigonus is kylde, and his Countreies parted among the foure Conquerours. Seleucus obteyned Syria from Euphrates vnto the sea, and hugh Phrygia: And soone all thence to the ryuer Indus. Here Iudea becommeth litigious, in that Ptolemy had it, lost it, wan it, and lost it agayne: and at the last it falleth by a kinde of agreement, for the most part to Seleucus. Lyfimachus after this was killed by Seleucus, Appian in Syr. And Cassanders chyl dren were all kylde. Paul. So, exactly and properly, two houses onely remayne of all Macedonians, that were souldiers with Alexander to be myghty in the worlde: the one in Babylon and the North partes, the other in Egypt. Further matters of these two houses, we may pursue vpon occasion offered from the textes folowyr g.

Daniel.

*¶ Of the two legges, ioyned to the belly and sides. cha. 2.
the two kingdomes which remayned of Alexanders
Princes: Which make the fourth beast with ten hornes.*

¶ Ptolemy Lagides the fyrst HORNE,

¶ Egypt, named verſ. 8. & 42. & 43. where Edom, Moab,

and Ammon, ioyned together, helpe very much to keepe the ſpeech certayne, of what men it was to be vnderſtoode. The countries of Ptolemy Lagides are reckoned by the Poet Theocritus thus: Eidyl. 17. Egypt, Phœcenice, the Arabias, Syria, Lybia, Ethiopia, Pamphylia, Cylicia, Lycia, Caria, the Cyclades: the knowledge of this wyl helpe vs for ſome ſpeeches folowyng in this prophet: and for Ezekiels 38. chapter.

c Daniel ſhould regard his ſtrength principally, how it toucheth Iudah. And ſo it fell out. For Ptolemy ſoone after he helde Egypt, inuaded Iudea: and tooke Ieruſalem on a Sabbath, pretending friendſhip, and not hoſtilitie. Agatharchides Chius, and Ioseph. Antiquit. 12.

d Seleucus Nicator, or, Conquerer: the ſeconde HORNE,

e Alexanders, not Ptolemies: though ſome take it ſo, the whole tenour of the ſpeech wyl haue it meant of a ſeuerrall kingdome, and not of Pro. Philadelphus, The Angel ſpeaking to Daniel, knew that he would helpe hym ſelfe by the matter, in all doubtfull tearmes. And as I touched it afore, he was to ſpeake ſomewhat darkely, for the lewes ſafety.

f Euen touching Iudea, For though Ptolemy wan it from Laomedon, and often recovered it fro Antigonus, yet in the laſt conqueſt ouer Antigonus, it was agreed vpon, that Seleucus ſhould hold Syria: as his houſe pleadeth in Polyb. book. 5.

g Seleucus had kingdomes vnderneath hym 72. and was the great ſt of all Alexanders ſucceſſours. He was ſo ſtrong, that when vpon a tyme a Bull going to be ſacrificed of Alexander, brake looſe, he alone ſet vpon hym, and killed hym with his handes, and no other weapon. Whereupon, he bare in his armes Hornes. App. in Syriac. This heathens obſeruatiō is not vſit to draw men further to conſider: how from his houſe hornes ariſe, in another reſpect. He buylt cities through his whole kingdome: Sixteene Antiochias, after his fathers name. and ſiue Laodiceas, after his mothers name: nyne after his owne, Seleucia: foure after his wyues, three Apameas, and one Stratonicea. Now the moſt famous of them were the Seleucia: the one vpon the Sea (the myddie Sea) and Seleucia vpon Tigris, and Laodicea in Phœnice (or the land of Iſrael) and Antiochia vnder mount Libanus, and Apamea of Syria. Other cities he tearmed by Grecian or Macedonian cities: or by his owne workes. or king Alexanders. Wherefore you ſhall finde in Syria and further many of Greeke, many Macedonian cities names: Berrœa, Edeſſa, Perinthos, Maronea, Callipolis, Achaia, Pella, Oropus, Amphipolis, Arethufa, Aſſacos, Tegea, Chalcis, Lariffa, Herea, Apoloria: and

in

Daniel.

in Parthia Soteria, Calliope, Chatis, Hecatompolis, Achaia. In the Indians Alexandria. Some are named by victories of Seleucus himself: Nicopolis in Macedonia: & Nicopolis in that Armenia which is next to Cappadocia. This heathen catalogue of Townes buyle by one man, is a condemnation of the Rabbies, that will not take notice, what king & kingdom must be meant by the Angel, in this place. Aben Ezra confesseth, that the king Geg is here meant: and it is their common graunt (as Kimchi sheweth in many of the Psalmes) that when the house of Geg is overthrown, the Messias reigneth. Then let vs examine Ezekiel with Daniel. Ezekiel ch. 38. nameth Geg, Magog, Melech, Tubal, Gomer, Tegarima: and the North quarters. Fars, Cuth and Put, shall ioyn with them. The Greekes there rightly speake, for Mosoch (as they reite) Tubal and Thorgama, that the Nauons about Pontus, Cappadocians, Galathians, Iberes and Armenians, are meant. For in those quarters, these founnes of Isapher left monuments in the names of Nations Mountains, or Rivers: which argue who left them, with lesse change in consonants and vowels, then Strabo often complaineth that he findeth in Greeke writers for Nations names. So that the confession of Aben Ezra, and the arguments of many our learned, that Seleucidae are meant by Geg in Ezekiel, may well be considered here, touching the king of the North. And specially Gods goodnes: how by the state of the time, all the world might know, when Christ was to come into the world: and be acquainted with one tongue wherein the Apostles might write. Ezekiel telleth that when Geg, the Seleucidae were ouerthrowne, the Lord would be glorified ouer all the earth. Now seeing the Seleucidae were Greekes and continued their strength by Greekes officers and armes: as also the Ptolemies; by this meanes the Greeke tongue spread long before ouer the west, bare sway also ouer the east & south. And when Romans, whose owne proper language was Latin, had ouerrun all those dominions, and spake in all their gouernment a strange language in Seleucus towns: a'l might know that Christ was to be borne soon after. And to this day the Iewes hold, that vpon Gogs fall, Christs comming ought to be: as Kimchi named by me aboue very often, and Ran bam in More Nebuchim. Christians who make Ezekiel in Geg speake of things to fall our after the coming of Christ, vnto the end of the world, haue been a great furtherance of many Iewes eternall destruction: and entangling also much of this Chapter, and their own ruine.

Of the mixture of Iron and Clay, how the two a About 70
part: d Kingdome, the two legges: Dan. 2. i. ined in
mans seed, and Mariages, cleaueth together
as Iron and Clay: a daughter of the South
king being giuen to the Northren. b The Ligi-
da: and the
Seleucida.

6 And at the end of *a certaine* yeares, *b* they shall
 beioyned together; and the kings *a* daughter of c Benice D
to Pt. Phila
delphus.
L the

Daniel.

d Antiochus
Theos, or
the God:
who had al-
ready a wife
called Lao-
dice, by who
he was poy-
soned: Bere-
nice, by her
sonnes kylld
with her
child, and all
her trayne: &
Philadel-
phus. one
after this
marriage, dyed

the South, shall come to the king of the North to make agreement. But she shall not retayne the strength of the arme: Neither shall he stand and his arme. And she shall be giuen ouer, and they that brought her, and he that begat her, and her strengthener, in those dayes.

7 But an^s impe from her roots shall stand vp in his *place, and he shall come agaynst the army & shall come into the force of the 3 king of the North, and deale against them, and win.

8 And their Goddes, with their ^a states, with their precious vessels of siluer and gold, shall he cary into captiuitie into ⁱ Egypt. And he shall stand, yeares, aboute the king of the North.

e The states of Asia, Iust 27.

f Ptol Euergetes. * 123 a word nor vsed afore.

g Seleucus Callinicus.

h 1233 Vnuowelled is either Idols, or els high states: That maketh Transla-
tors differ. And the allusion is pleasant: how the Angell comforteth Iuda, in
that the Idolatrous are as the Idols with God: And extremely taunteth the
superstition, of Magog or Hierapolis.

i The name of Egypt in a story of Alexanders successours, must needs cut
off all controuersie, touching the king of the North, and Magog: that none but
Seleucidæ can be the men. So that the very name Egypt being vsed here in
the story, which all Heathen would presently acknowledge to set forth Ptole-
mie surnamed Euergetes, that is, Gracious Lord, for spoyling Syria, and a-
gayne in the end of the Chapter. vers 42, and 43. and in an history no lesse then
a prophetic of Antiochus Epiphanes king of Syria, spoyling Egypt: this one
terme myght haue kept both Iewes and Gentiles, from bringing the Romans
or Turkes to be meant here, in these stories, opening properly the Image, and
the Beast. But as we bring the prophane Empire into those sayings which are
spoken of Antiochus Epiphanes: So the Iewes Rabbag and Aben Ezra saw no
reason why the continuers of the Empire, Constantine, and other Christians:
and the Turke myght not be brought in: If once men graunt that these mat-
ters fall out in the last dayes: and not as reason required draw vnto Christ
his first coming. And because it is euident, that Christ was not to come,
vntill these matters fell out: vpon a false supposition borrowed from vs,
they continue a leprosie of the worlde. A sufficient preseruatiue agaynst
which, the Angell left one word, euen Egypt: vsing it once, twice, thrise. So

Daniel.

one worde spoken in due forme, is lyke Apples of golde, and wittie workes of siluer. Pro. 25, 10.

How Heathen that neuer knew *Daniel*,
recorde the euent of this matter.

THe Heathen for this story, as in my former of Greeke,
must be my warrant. Thus it dependeth vpon the friend-
ship which was betwixt Ptolemie Lagides and Seleu-
cus Nicator: who* ioyned helpe continually, to make them
selves strong. Magas, sonne to Ptolemie Lagides, bro-
ther by mother also vnto Pt. Philadelphus, married the
daughter of Antiochus Soter, sonne to Seleucus. He, vn-
dertaking warres agaynst his brother Philadelphus, cau-
sed his father in law to breake the league, which Seleu-
cus and Lagides their two fathers mad. Therupon Phi-
ladelphus sendeth forces into Antiochus countries, to
busie him at home. This much Pausanias recordeth in
Atticis. This breach wearying both sides, might wel force
them to seeke a new attonement, which here the Angell
tellet: and Appiane the prophane Writer, doth recorde
for good diuinitie vse, in these wordes in Syriac. After Se-
leucus, the first successour was Antiochus, surnamed
Soter, that is, a Sauour: because he droue the* French
out of Asia: He married his stepmother Stratonice, lyke
to dye for loue of her: the Physitian Erasistratus tolde the
father. Which matter is most famous in many Heathen
Writers: and among them infamous. And 2. Cor. 5. the
H. Gh. seemeth to call his story into mind. Next, vnto
him was Antiochus begotten by that marriage, called of
the Milesians Theos, the God, because he did put downe
their Tyrant Timark. This God was poisoned by his
wife: two he had, Laodice, & Berenice, the DD. of Pto-
lemie Philadelphus, Laodice kild him, and after him
Berenice, and an infant of Berenices. In reueng of that,
Ptolemie her brother, being then king, killeth Laodice.

* Diodorus
"booke 17.
"18. 19. 20.

Which fal-
leth out af-
ter the death
of Soter, and
not long be-
fore the death
of Philadel-
phus.
* Brennus
"from Bri-
tany and
"France
"then did
"warre into
"the East.

Daniel.

Deut. 31.

אִכְוִי

כִּי־יָרִיד

The not marking of this poynt hath pilttered all libraries with bookes giuing strength vnto Iewes and Turkes, to make Christians thought senselesse, and condemning their owne selues: in far the greatest parte of our owne writings. The learned of late see it. The vnlearned should not strue. To the legs of the Image these matters belong.

Marcheth vnto Syria, and vnto Babylon: and now first the Parthians rebell, vpon the stirres in the kingdome of the Seleucidæ. Thus all might see who is the true God, when the very enemies are sufficient iudges. For etel events without helpe, none but God can. Here an Angell from God foretelletb matter most fit for the Iron and Clay, shewed to Nebuchadnezar 68. yeeves agoe: and an heathen is an indifferent recorder of the euent. And we see then who be the persons which the Angel speaketh off, what daughter, of a father king of Egypt, is married, and to what king of Syria, what successe it had: and who being an impe from her rootes reuengeth her death, and inuadeth the others kingdome: how they seeke by mariages to make agreement: which cleaueth together no better, then Iron and Clay, but that the marier and married, disfer it: and the killers with the killed, pay for their doinges. These be most noble examples: to shew the iustice of the Iudge sitting vpon a sicrie Throne. He that married his fathers wyfe: (which very marriage is most famous and infamous among the Heathen) first is troubled with warres for his owne daughter: that his incestuous sonne is drinen for peace, to mary vnto the disturbance of all his kingdome: and admitting a title of God, dieth not a man, but by poysoning from his owne wyfe. Of Seleucus Callinicus Iustine writeth, and bestoweth his 27. Booke to be a very fit commentarie for the story of this prophecie, and for the iustice of Gods iudgement. There Seleucus, through Laodices pricking forward, becommeth his reigne with the death of his stepmother Bernice, and her child: Pto'emy her brother warreth the Cities in Asia revolt: Seleucus flecte wrake: he scant saned his naked body: his brother Antiochus haunked for his kingdome, till robbers kild him: Eumenes wā much from him: Pto'emy, and the French spoyled him: He dyed by a fall of an horse: so paying for his murder. This the Heathen noteb.

Daniel.

9 So the king of the South shall come into the kingdome: and returne into his owne land.

Of Antiochus surnamed the Great. 6. Horne.

10 But his^b sonnes shall warre, and gather a multitude of great forces: And the one shall continue voyages, and ouerflow and ouerrun, and shall be restored, and shall warre at the others fortresse.

^a if by Sedition at home he had not bene call. d home: he had easily wonne all the kingdome of Syria Iust. 17.
^b Seleucus

Ceraunus and Antiochus the Great. Of them Appian Alexandrus wrot thus. After Theos Seleucus the sonne of Theos and Laodice reigneth in Syria, surnamed Callinicus. After Seleucus, two sonnes of Seleucus: (eyther according to his age) Seleucus & Antiochus. Seleucus being weake, and poore, and vnable to rule his army, was poysoned by his friends, and reigned onely two yeares. Antiochus was surnamed Megas, or the great: and reigned 17. yeares. These be the two Kings which here be meant. And an heathen indifferēt Appian sheweth vnto vs why the Angel should name the in the plural number: and soone turn to the singular. Polybius recordeith to the same effect: Book. 4. in these wordes, Antiochus was the yonger sonne of Seleucus Callinicus. He vpon his fathers death, when the kingdome came to his brother, at the first led a priuate life, in the higher part of the kingdome. Soone after, when his brother passed ouer the Mount Taurus with his forces, and was killed by guile, he obteyned the kingdome: being then not past fiftene. Also for the same Polybius writeth thus. About one time Ptolemy left this life by sicknesse, and Ptolemy called Philopator succeeded in the kingdome. At the same time Seleucus surnamed Seleucus Callinicus or Pogon departed this life, and Antiochus his brother succeeded in the kingdome of Assyria. This was by his accompt about 100 yeares after Alexanders death. These heathen are good commenters for this, too: as for all the rest.

Antiochus continued voyages & ouerflowed with prosperous successe. Now he was restored, as the Angel telleth. Polybius vnwares expoundeth Daniel, Booke. 4. He sheweth how Diodotus Lieutenant to Philopator in Coele Syria, (wherein Iudea is) euill recompenced for good service, agreed with Antiochus to yeelde vnto him the cities in Coele Syria. He willingly accepted that hope: and the matter was put in speedy execution. By the way he was Seleucus his auncetours strongest holde, situated betwixt Cilicia and Phœnice, vpon the sea that is betwixt Cyprus and Phœnice, which Evergetes wanne from his father, and Philopator held. Presently Diodotus sent hym worde, that he helde Ptolemas hym selfe for him, and Tyrus by one Paratolus. One Nicolaus from Philopator besieged Diodotus: but Antiochus campe raised the siege, and wane both Townes well furnished for warres. Then he left townes yeilded, without resistance. When Ptolemy openly betrayed neither could, nor sought to helpe. So Antiochus recovered the most places of Syria and Phœnice.



Daniel.

Of the great Armies of Antiochus and Ptolemy Philopator.

Polybius recordeth, how Antiochus was put in hazard for all his Kingdome beyonde Taurus, by Molon & Alexander two brethren, who despising his young yeeres, meant to haue helde all. Christians must marke, that God will haue his worde true besides mans hope. His elder brother Sel. Ceraunus was soone dispatched. But that Gods worde may be cleare: the other finding his owne mightiest seruantes rebels: God, beside his hope, doth bring them to horrible killing of themselves, & hath his enemies (as Theodotus aboue named) mightiest traytors for him: he represseth (being a child) his home enemies: & also beside hope, preuaileth by his forraigne: So farre as God had foretolde. But whē so much is accomplished, then as farre agayne beyonde mans expectation. God peyseth the Ballance to the other side. Ptolemy Philopator fled to Mēphis his chiefe strēgth. Agathocles and Sosibius, his chiefe gouernours and counsellers, had no better hope of safetie, then to seeke delay by sending Ambassadors for peace: and styrrd the Rhodians, Byzantians, Cyzicens, and Actolos to do the same. Whēce whē they came to both Kings, they found opportunity for Ptolemy to prepare all things needefull for warres. Captaynes of Greekes of best fame, and of all sortes, are obteyned. Souldiers from other bandes called vnto this service, are dayly practised for all Cheualrie: And the Ambassadors from Antiochus vnto Ptolemy, are in Memphis most gently enterteined: but see not what preparation he maketh in Alexandria. Antiochus hauing obteyned the most part of Syria and Phœnice, had no great care to practise his Armie: but thought, that he shoulde without warre, haue the rest to yeelde: and that Ptolemy durst neuer now hazard his whole estate. In this hope he thought to match Ptolemies Ambassadors, who came to him
vnto

Daniel.

unto Seleucia, as much by pretence of iustice, as by strength.

Antiochus sayd, that his surprizing of Seleucia was no iniurie unto Ptolemy: Because those quarters were won from Antigonus Monophthalmus by Ptolemies helpe for Seleucus, not for himselfe: And that then also Coele Syria by agreement was graunted unto Seleucus, that Ptolemy warred for Seleucus, and not for himselfe: and that this was the common graunt of all the Kinges. When Cassander, Lyfimachus, Seleucus, overcame Antigonus, they sware, that Coele Syria shou'd belong to Seleucus. The Ambassadors, from Ptolemy spake for their side, of great Leage-breach, of Theodotus treason, of Antiochus inuasion of Ptolemy Lagides possessions: saying, that Lagides helpe Seleucus vpon this condition, that Seleucus should haue Asia, and he should holde Coele Syria and Phoenice to him selfe: but after long debating nothing was concluded: and thereupon Antiochus prepared to winne the rest of Syria. But Gaza is fortified by Ptolemy. Sundry towne Polybius reckoneth that he conquered: I brough he commeth to Berytos, recovering Botrys & Theou Prosopon. He burnt Trieri & Calimus by the way. Of Sidon he missed: but wanne Philoteria set vpon Iordan. Thence he commeth to Atabyrion, (Tabor) on a Mountayne fiftene furlonges high, and surpriseth it. There Hippolochus a Theisalian falleth vnto him from Philopator, to his great encouragement, hauing foure hundred Horse. Pella, Camous, Gephron, Abila, Galatis, became also his. And Gadara, one of the strongest holdes there. In Arabia, Tarabata Massana was won by him with much paynes: and thereupon Rabat Aman, where, companies that shrunke vnto him, he sent to keepe the quarters of Samaria. All this Polybius recordeth, that we may looke vnto the Angels wordes, how he should prosper, so farre as the Angel sayd: Make voyages, and overflow, and recouer his fathers losses: and come

euert

Here we may see how the counsell of God is brought about in mans confusion: that Iudæa should be stil vexed, betwixt two kingdomes mightie North and South: & the legs of Daniels Image beare a proportion from him which proportioned all the earth.

This particular naming of places neare Iudæa may serue to many good purposes, beside the present argument of shewing what special care the gracious goodness of God had, for to make these matters cleare which might allure all the world vnto Christ.

Daniel.

* In the Arab.
Geogr. it is
called *Yer*:
where *Yer*:
that is stand-
ing hygh af-
ter the Arab,
is the fittest
notation.

euē vnto the Fortresse of Egypt, to fight with the
king of the South, at his owne Fortresse at *Raphia*:
Of which towne Strabo speaketh thus? *Seconde Gaza*
standeth * *Raphia*, where the fildes was fought betwene
Ptolemy the fourth, and *Antiochus the great*. Then *Ri-*
nocolura, *Syrbonis*, & other parts of Egypt. So famous
God would haue the Angels teame here of Fortresse to be:

Of *Ptolemy Philopator*, and his Armie gotten
to be great, against *Antiochus the great*:
after which victorie he is a seauenth
Horne to *Iuda*.

* The Angell
vsith *Dan-*
iels terme,
Chap. 8, 7.
spoken not
else where,
shewing his
notice, reue-
rence, and loue
to *Daniel*.

- 11 And the King of the South shal*deale fiercely,
and * come forth & fight with the other, with the
King of the North: and shall set forth a great mul-
titude, and the other multitude shalbe giuen into
his hand.
- 12 And that multitude shalbe ouerthrowne: and his
hart wilbe hautie: and hauing cast down tennes
of thousandes, yet he shall not be of force.

d Polybus liuing with *Scipio* the noble warriour in this age recordeth this
warre, in more particulars, then *Penelope* saw the description of the *Troian*:
where was *Simois*, where *Priamus* pallace, where *Achilles*, where *Vlysses*
tenis, and all other assayres. He describeth *Raphia* where they fought: how it
is the next City to Egypt after *Rinocolura*: and neare *Gaza*. He reckoneth
the chieftaynes, of what nation they were, what companies, and what nations
they had vnder them: of what number, as *Ptolemies* footmen 70000. Horse
5000. Elephants 73. *Antiochus* footmen 62000. Horse 6000. Elephants 102.
Also he telleth all the fighting: where at the last, beyond all hope, *Philopator*
hath a great victory, and such an handouer *Antiochus*, that if he could haue
pursued with courage, he myght haue spoyled him of his kingdome. The 12. v.
may well contrayn the pride of *Philopator* agaynst God, and destruction of the
Iewes: handled *Mach. 3*. And as well may be applied vnto the greatness of
his victory, and licentiousnesse thereupon: which *Iustine booke 3* doth note
to haue bene the beginning of the decay of his court. Also *Polybus* more: h
that *Cleomenes* king of *Spart*, being with him a prisoner, seeing his behavi-
our, vpon aduantage slue him.

Daniel.

- 13 For the king of the North shal agayne^e set forth a greater multitude then the former. And at the end of times (that is, yeares) he shall come often with a mighty armie and great riches.
- 14 Wherefore in those times many shall stand against the king of the South. But the lawles children of thy people wilbe caried away, at the blissing of the vision, & shal come to nothing.
- 15 And the king of the North shall come and cast vp mounts, and shal surprise any the strongest town: and the armes of the South shal not be able to withstand him: nor his chosen people, nor any kinde of strength be to withstand.
- 16 But he that cometh against him shal do what he list, and none shal stand before him. And he shal stand in the land Tzeby: and it shalbe wasted by his * forces.
- 17 And he shal set his face to come with the might of al his kingdome, pretending matter of agreement: which he shall bring about. For he shall giue him a daughter of women, *even as* to destroy her. But she will not stand: I meane, she will not be for him.
- 18 And he shal turne his face vnto the * Isles, and take many. But a state shall make his shame rest on him selfe: without his owne shame he shall pay him agayne.

* Heb. hand.
* So in Gen.
to the countries of Grecia all about Helespont, are termed:
as Daniel knew: & then should not know.
e All these matters may best be hidden together: proceeding in one tenor of victories.
We may see here most liuely how Iudaa is wasted by the fourth beast, which hath teeth of iron & steely weapons: & how it treadeth vnder foot that which it doth not eat.

Ioseph. Ant. 12. 3. toucheth the most of all this. How Antiochus wanne Iudaa: how after Philopaters death, Antiochus Epiphanes sent Scopas into Syria, who recovered many townes, and by warres overcame Iudaa: how Antiochus not long after overcame Scopas, and destroyed a great part of his armie: how the Iewes yeelded vnto him willingly: & help him to besiege Ptolemies garrison which held the castle. For all this, Polybius booke 16 is cited of Iosephus, that the heathen still may be iudges of Daniel. Also he recordeth the placing of his daughter Cleopatra to Ptolemy Epiphanes: yeelding vnto him Cæle Syria, Samaria, Iudaa & Phoenice, in the name of a dowrie. Moreouer he recordeth what fauour he shewed vnto the Iewes for their willingness of subiection, and

M

affor-

Daniel.

affording victuals vnto his army: how he restored Ierusalem, left almost voyde of men (so it was wasted by his armies afore. and warres of contrary victors) and how he granted many immunities for the Citizens and the prieltes. All this from the very decree of Antiochus. Moreouer he touched Lydia and Phrygia reigned by Antiochus: and how from Melopotamia and Babylonia he remoued thither 2000. families of Iewes: as the most trustie of all his subiects, and fittest to repress all stirres there that the Lagides made vpon losse of those countreys. And for prooffe of his narration he bringeth an whole Epistle of Antiochus written to his Generall Zeuxis. That recorde testifieth how many Iewes refused the king of the North. Now touching them which were *caried away* by Philopatens allurements, to belawlesse, and to forsake religion, Antiochus Decree graunting all Iudah their owne lawes, containeth also in effect the rooting out of the other: and playne reason would tell that Iudah would stirre him vnto that. Their allurements from Religion is touched. Machab. 3. how the king of Aegypt enticed Iewes vnto Atheisme. Appian also in his Syriaques toucheth much of this: how Antiochus came from Ptolemy Syria and Cilicia: and came with an exceeding great armie: how he pretended the giuing of his daughter in marriage to Ptolemy: and yet thought to haue invaded Aegypt: and missing of that hope gaue to Ptolemy his daughter, and Syria in dowry. This much the heathen knew. The Angel telleth euen his hart and counsell: that by his daughter he thought to haue dispatched Ptolemy Philometor: and noteth his dulnesse: how when he meant to dispatch the other, his action tended rather to destroy her. But that she tooke another safer course. Also for the Isles, that is Greekes countries, and the beginning of falling out with the Romanes, Appian doth record that. He nameth Helleponteos, Aeoleas, Ionas, Phocæa, Eubœia, Delos, Samos, conquered by him: and also his going ouer vnto Thrace. And how Smyrnae with Lampfaceni and others resisting him, sent Ambassadors vnto the Roman Proconsull: who debated the matter with Antiochus, why he should come from Media to Hellepontus with so great an armie: and why he tooke Syria and Cilicia from Ptolemy: how after many other Ambassages, nothing toward peace falling out, and Antiochus reigning ouer many and mighty nations set vpon the sea coasts, and Romanes being kild and captiued in Delos, the Roman warres brake out, and Lucius Scipio the consull is ordayned Generall: The next or state here named: To whom the famous warriour Scipio Aphricanus the first is ioyned an assistant. Now Anniball *was* his aduersarie, the Carthaginian was with Antiochus: yet that Gods counsell might stand, he could not rule Antiochus with his best counsels, to haue invaded Italie and haue wasted it: as Anniball had doone. But in Græcia he fought, and vpon small losses he fled: voyde of all counsel, leauing strong holdes full of treasure, armour, and victuals whole for the enemy: still complayning that God was agaynst him: and dealing as one from whom God had taken away all iudgement. He fought after this peace with great offers: but liked not of refusall, and fought agayne, and was put to extreame *shame*, as the Angel here doth terme it. These were the conditions: That he should relinquish all Europe, and all Asia, vnto the *Romans*, who called so *it* by the greatness,

Daniel.

nesse, *Two 999*, Which name sheweth the East tongues much alike: through the East it reached. He myght not come further West: besides he should yeelde vp all his Elephanes: and io. many shippes as he should be commaunded: should giue twenty Hostages such as the generall should prescribe, and for the charges of the warres forthwith 500. Euboica Talents, and in 12. yeares twelue hundred, by equall yearly portions, and restore all captiues. These conditions of shame hee was fayne to take. And among the pledges Antiochus his sonne was one: who, being of as bad disposition as an Antichristt starteth hereafter from Rome to be ouer the people of God: that we should lesse maruell, when the like should arise there agayne. Appian recordeth these matters for Greekes: Liuius, more at large for the countryes of Latin studies: and Iustine for children: that if we had applied these stories of Cleopatras marriage in Aegypt and Berenices into Syria, Assyria or Babylonia, we myght see the legges of Daniels Image expounded: & when we marked such sedition springing hence that ouerthrew both kingdomes, and the chiefest here handled and all written euen of heathen, we myght see how sure Daniels wordes are: who saw, that as iron could not be mixed with clay, so these affinities of one Macedonian kindred should neuer hold sure atonement.

The death of Antiochus the Great.

19 And he shal turne his face vnto the forts of his owne land: but he shal be ouerthrowne and fall, and be no more found.

f Iustin. b. 32.
sheweth that
Antiochus
being prest
by the Ro-

mans with an heauie tribute, eyther for couetousnesse or for necessitie, as he went to spoyle a temple Dindymei Iottis, he was killed. Strabo an ancienter, speeketh more likely: that going about to rob a temple of Bel in Elam, the nation did set vpon him and killed him. The Angel telleth that his ruine should be in his owne land. Now the Angels speech: *He shal be no more found*: that, toucheth the manner of his death: as he was killed by a tumult Barbarian in sacrilege: and left voyde of all glory. Thus the sixt horne was broken: as the seuenth Ptolemie Philopator by Cleomenes. Polyb. 5.

Of Sceleuc. Philopator, the 9. Horne.

20 Then shal stand vp in his place, a sencer forth of an extortioner: in the honour of the kingdom. But he shal be broken within few dayes: yet not in open anger nor in battell,

* 12. Ieu or
sced, the An-
gelsterme,
new, but
playne in
forme.

Daniel,

* Seleucus Philopater leued his fathers steppes of Church-robbing. Iason of Cyren abridged by him which wrote the second of Machabees, sheweth how Seleucus would haue robbed the Temple of Ierusalem. Although that booke is full of Rabbique trickes, and hath some openly Talmudicall, as making Nehemias to be all one with Zorobabel, the builder of Altar and temple, as the Babylonian Talmud doth in Sanedrin, and hath many childish flourishes, yet as we vse heathen euen fables for substance of a narration, though couered with light stuffe: we may cite that author for so much: hearing from God by heathen what Seleucus would be. His poysoning is here described: a breaking, not by face to face, not by warres. So close guile, as poysoning must be the third kind. Appian in Syriaques sheweth all: thus, When Antiochus the Great was dead, Seleucus his son succeeded. And he did set free his brother Antiochus from the Romanes hostage, yeelding his sonne Demetrius in lieu of him. Now when Antiochus returned from hostage, and was about Athens, Seleucus dyeth by the trechery of one Heliodorus that was about him. That Heliodorus vsurped the reigne: but Eumenes and Attalus remoue him: and settle Antiochus in it, winning that mans fauour: being now vpon offences in suspicion of the Romans. And so Antiochus the sonne of Antiochus the great obtained the reigne of Syria. He had his surname Epiphanes, because the kingdome being catched at by others, he commeth to be seene their king. Mark how the Angel touched all these matters and moe.

**Of Antiochus Epiphanes the 10. horne, in whom the
iron of the Syriacque legge doth end, and on whom the rest of
Daniel goeth: how he is a little horne, a plucker away of three
befor him: of his* brother (by Heliodorus sleight, though he af-
ter would haue reigned,) of his brothers sonne, and of his sister
Cleopatras sonne: & how he had eyes like a priuate man:
and a mouth speaking presumptuous things.**

Here sixe
years storie
is comprised:
how Antio-
chus was vile
as an hostage
and prisoner,
but viler for
his manners:
called there-
fore Epima-

- 21 In his place there shal^s stand vp a vile person:
to whom they shal not giue the honour of the
kingdome: but he shal come quietly, & get the
kingdome by subtleties.
- 22 And by armes ouerthrowing they shalbe
ouerthrowne before him, & shalbe broken, as
also the* Prince of the couenant.
- 23 Through the ioyning together with whom
he shal worke deceptfully: and shall come vp &
ouercome.

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ouercome with a small people.

24 Vnto a quiet state, and vnto the fatnesse of the country thal he come: and he shal do that which his fathers haue not done: nor his fathers fathers: he shal spoyle and rob: and scatter riches among them: also he shal forecast deuises agaynst the strong holds: and *this* for a good while.

nes, wise-
of Polybius
in Athenas:
in whom his
manners are
noted to be
strange: part
of them shal
be here layd

downe. He would (saith Polybius) some tymes steale out of the Court from his seruants, into any part of the citie, and be a second or a third in any company: often found in goldsmiths shoppes, and a companion with the common sort, and the basest strangers that came to towne: and when he should perceiue any youths minding a drinking together, he would steale vpon them, with his pot and Musique: that the most part would for the strangenesse leaue the company. Also often times casting off his royal robes, he would walke in a gowne in the courtes, crauing an office, and taking one by the hand, embracing another, he would desire them to giue him a voyce: sometimes that he might be Steward of the market: sometimes Shiriffe: and obeyneyng his office he would sit in an iuorie chaire after the Romanes maner, and heare the market bargains with great sadnesse: whereby the better sort could not tell what to thinke of him: some thought him very simple: some others starke mad. Likewise in his gifts he was no wiser. He would giue some, dice, some, dares, some gold: and meeting some whom he neuer saw afore, he would bestow vpon them vnhoped rewards: in sacrifices and honouring the Gods, he passed all that haue reigned. The Olympion of Athens, and the huge Image at Delos altar shew that. He vied to wash him in the common bathes, full of the basest sortes: and had tankards of the dearest ointments carried in for him. Where when a certaine man sayd: Happy are you kings, which vse such sweete sents: he sayd nothing then, but on the morow, as the other was bathing him selfe, he came vpon him, and caused a very great pot of the dearest ointment staete to be powred on his head, that all standing by troubled in ointment: and some falling down for the slipperinesse caused laughter, as did the King him selfe. What infinite thousands of pounds he bestowed on a Triumph, hauing heard of Paulus Aemilius the Roman Generall, it would be to long to tell. That fell out when he had spoyled Egypt, in his last voyage. And this of Polybius will serue, to shew his spoiling nature here touched. How he came by his kingdome, and was able to ouerflow. Appian about shewed that, euen by two wealthe kings helpers. His pretence of right was the society made with his brother: who (I thinke) is here named, the Prince of the couenant, or agreement. To meane it of Ptolemy Philometor who reigned first six yeares after him, it may be thought somewhat harder. The spoiling and robbing of his owne country, may well be vnderstood to be for Antalus and Eumenes armies that made

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him king agaynst the states will: who denied him the honor of the kingdome. He began to reigne in 137. of the Greekes. i. Mach. Which account must be taken from Alexanders death: and not begin 14. yeares later: where men imagine, that because then Alexanders Familie was utterly rooted out, and the Captaynes were called first kings, they fixed their date. For if Claudius Ptolemie say true, that from the first of Nabonassar 424. Alexander died, and the seventh of Philometor is thence 574. The first of Philometor being at 142. after Alexanders death, his seignth should be at Antiochus his first, & so he could not be set vpon by Antiochus. This sheweth what vn certainty heathen haue in their supposed exquisite particulars. And herein Godoman deserueth prayes for amending the common error from Greekes: as we expounde them. Likewise the Romanes records for Paulus Aemilius goe harde, whose tryumph falleth after Antiochus death by the former reckonings. My partener Beroaldus herein twise followed the common error, which by the way I was to amend.

The dealings of Antiochus Epiphanes touching *Ptolemie Philometor and Iudah: whence the troubles of Iudah. i. Mach. begin.*

* used vsed
Daniel 1. one-
ly and here.
b With An-
tiochus deal-
ing: agaynst
Egypt his
doings: a-
gaynst Iudaea
fall out. it he
was to take
still in his
way. His in-
uation of E-
gypt is hand-
led in Liuie
booke 45.
How he pre-
tended to
helpe there
one brother
agaynst the

- 25 Also he^h shall stirre vp his strength and his hart
agaynst the king of the South, with a great armie:
and the king of the South shall combat in warre
with an armie very great and strong: But he shall
not stand, because they will cast deuises for him.
- 26 And they that eate* the portion of his meate shall
breake him: and the other army shall ouerflow, &
many slaine shall fall.
- 27 And both the kings harts shall be set on mischief:
& at one table leasing will they speake: But it shall
not prosper: for the end is yet to come at a set time.
- 28 And he shall returne into his land with great ri-
ches: And shall set his hart agaynst the holy cove-
nant: and practise, and preuaile, and returne into
his owne land.
- 29 And at a set time he shall come agayne into the
South: but it shall not be as the former, and as a la-
ter voyage.

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- 30 For shippes of Chittim shal come agaynst him: other, (two Ptolemies they were:) wherefore he shall fret, yet returne, and fume agaynst the holy couenant: & practise, and returne and wan all Aegypt but Alexandria, and haue intelligence with them that forsake the holy couenant. and left it to the elder brother: But he had a great garrison still at Pelusium.
- 31 And armes shall stand on his part, which shall pollute the Sanctuary of strength, & shall take away the continuall sacrifice, and they shall set vp their lothsome faithlesse worker of desolation.

That made the elder brother suspect him: and thanke him but onely for a fashion for all his helpe: here it is tolde. The brethren agreed: Antiochus returned with a fleete by sea, and campe by land into Aegypt, and requireth Cyprus to be graunted him, with Pelusium and the soyle about it. Ptolemie craueth the Romans ayd: who then had their fleete neare, Polybius is sent with letters from the Romane state commanding Antiochus to depart from Aegypt: the king taking the letters sayd he would consult vpon an answer: Then Popilius draweth a circle about him with his staffe, and biddeth him consult within that. He was fayne to yeeld, though it greued him to the hart. Ptolemie thanketh the Romans as hauing his kingdom by their fauour: and Antiochus likewise sendeth to Rome word that they shall in all things commaunde him. So we see how these legges draw now to be clay like: and how the little horne hath broken once three hornes, his brother, his sonne Demetrius and his sisters sonne king of Aegypt, whereby the mariages make iron to be clay.

The dealing of Antiochus agaynst Iudæa.

I thinke it good to touch briefly all Antiochus dealings agaynst Iudæa here together: which are containe'd vers. 28. and from vers. 30. vnto verse. 40. wholly. This it sheweth: at his going to Aegypt he delt with the Iewes that forsake Gods Law: and there begin the dayes 2300. in the 142. since Alexanders death. In 143. he returneth and dealeth in open cruelty: then he had further intelligence with them that forsake the holy couenant. This is plentifully handled in 1. Mac. 1. verse. 23. how he polluted and robbed the temple. After two full yeares. 145. of the Grekes, Iason a mischionous dealer agaynst the holy couenants.

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uenant with 1000. men did set upon Ierusalem; and made
great slaughter, sparing none. Now Antiochus returning
from Egypt, and knowing this, thought that the nation
would rebell, and minded so weaken them more. 2. Mac.
5. 11. He surprised the holy Citie, hauing Menelaus his
leader: who most wickedly forsooke the holy covenant:
he destroyed 80000. in three dayes, some slayne: some sold:
and he charged that no age nor sex should be spared: and
such as fled vnto the house-toppes should be kild cruelly. So
young and olde, men and women, boyes, gyrls and infants
were slaine. This the Angell foretolde, that they should
fall, by sworde, fire, captivity, spoyle, and he should not re-
gard the tendernesse of woman. Now touching Antio-
chus dealings ouer Religions, which the Angel termeth, a-
gainst every God, & which phraze S. Paule translateth a-
gainst all that is called God or worship, and how he exal-
teth himselfe against the God of Gods: Polybius toucheth
the former, and the bookes of Machabees the latter. Thus
Polybius in Athenens writeth: *ὁ δὲ τὰς θεῶν τὰς πόλεις διοικήσας,
καὶ τὰς θεῶν τὰς διὰ τῶν παλαιῶν καὶ νεωτέρων βιβλίων καὶ τῶν
ἐν τῇ παλαιᾷ τῇ ἐν τῇ ἀρχαίᾳ ἱστορίᾳ, καὶ ἐν τῇ ἀρχαίᾳ
στομῇ, ἀνέγραψεν.* In sacrifices & honours about Gods he in-
monnted al that euer reigned: Olympieum in Athens: &
the huge Images at Delos altar, argue that. The prophane
Polybius might thinke of his Religions veh:mentie for the
urging, which was for the Iewes, vnto it: which must be
countenanced with great charges. And concerning his
exalting of him selfe against God for all the law, dayes
2300. for the temple, Ierusalem, and Gods people with
torments & death three yeares and an halfe, the Macha-
bees shew that: whither, once for all I referre the reader.
There it will appeare how he did set his hart against the
holy covenant: how he had intelligence with the forsakers
of the holy covenant, Iason, Menelaus and such which
were

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Were come to the fulnes of sinne: how he by great promises
allured to mischief the covenant, and much preuailed: how
he aduanced in honour heauen whom he fauoured to
rule the many in Iuda, and parted the land into a gayne,
how armes from his polluted the Sanctuarie with ban-
queting, harlots and Idolatrous sacrifices: and inhibited
all Moses Religion: and required practise of his heauen,
and punished the refusers many dayes by sword, flame, cap-
tinitie, spoyle: how the Machabees were holpen with
little helpe: how the teachers by all good example, and gi-
uers of true knowledge in holy covenant were ouer-
throwne: As Eleazar their old Scribe, with his most
grauelie oration: and the seven bretheren, who handled this
Angels oration most diuinely: all these matters may thence
be fetched. And specially how he neuer was mixed with
the tenderesse of women, but tormented them, agaynst
all nations humanitie, for their lawes: that is often and
much recorded. But touching his owne concubines, Tar-
senses and Mallcotea rebel, (by Theodoret) for that their
towns were giuen to queanes allowance. Now for the God
of all might, how in his place he honoreth, yea a God he
honoreth whom his fathers knew not, Iupiter Olympi-
us, and causeth the forces of the God of all might to haue
a strange God, and maintained by Apollonius the author
of abominations, the most lothsome infidels as the lothsome
beastes in Leuiticus and souldiers working desolation: these
pointes altogether may be fetched better from the Macha-
bees then here mixed. The Angell was here to take spe-
ciall heed that his Phrases should be dark for heathen, and
cleare for them that knew the Ebrew prophets stile. In o-
pening of them, a speech somewhat long must come in after
their translation.

32 And the wicked dealers agaynst the covenant he
shall make prophane by guile: but the people that
know their God shall lay hold and practise.

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33 And the teachers among the people shal giue instruction to many: who shalbe ouerthrown by sword and by flame, by captiuitie and by spoyle many dayes.

34 And whē they are ouerthrown, they shalbe holpen with a litle helpe: But many shall ioine vnto them fainedly.

35 And some of the teachers shalbe ouerthrown, to be tried, and to be purged, & to be whited, vnto the times end. For the set time is * yet to come.

36 And the king shall do what he list: & exalt him selfe, and magnifie himselfe aboue all (^{a that is called}) God: and agaynst the God of Gods shall he speake * swelling things and prosper vntil the anger be finished: for a seuerie iudgement is to be executed.

37 And vnto the Gods of his fathers wil he haue no regard: likewise vnto the tendernes of women, or vnto any God he wil haue no regard, but will magnifie himselfe aboue all.

38 As for the God * almightie: in his place he will honour, yea a God whom his fathers knew not will he honour, with gold & with siluer, and with precious stones and with iewelless.

39 So he shall deale that the forces of the almightie shall haue a strange God. V Vhom he fauoreth he shall greatly aduaunce and make them rulers ouer many: and shall part the land to be a sale.

*Antiochus his third voyage into Egypt:
agaynst Ptolemie Philometor.*

40 And at the end of time the king of the south shal * push at him: & the king of the North shal come against him lik a whirlwind with charet, & horses and shippes many: and shall come through countries,

* *שמו תדעם.*
Mat. 24. 6. 5.
Is a most oratorious exposition of the phrase,

*אנשי חסד *
וירי עזר.*
2. Pet. 2.
a 1. Thess. 2. 4.
Translateth this better then mans wit would,
* The Angel to Daniel or Iere. in 17 & 17 is playne, which terme is for God: & not an Idol. Iere. 16. 19. He of purpose vsith all hard terms? What could be hard vnto a learned Hebrew and who would let enemies know his minde,
* as chap. 8. 4.

Daniel.

cause of his necessitie (proceeding from predigalitie) to
spoyle the temple of Persepolis mentioned, 2. Mach. 9. An
olde opinion that the Romans are one of the foure king-
domes in Daniel, made men draw them as enemies to Gods
people into this oration. They are in the commers with
shippes from* (bitrim indeede: & therein Daniel remem-
bring Balaam knew that hence the Romans might should
encrease: to afflict Assur and Heber, whose chiefe Christ
was, and that they should hold on vnto the end: and spe-
cially be the lothsome insidels which should destroy Je-
rusalem. But the Romanes dealt not agaynst the holy
Iewes lawes of Religion, which matter heere was to be
handed: nor medled with the Iewes till the nation by se-
dition called for them: and Gods seueritie was not to giue
them comfort touching ill called for, by their owne loose-
nesse, but agaynst such as by force continued the with-hol-
ding of their kingdome: And no woord here will agree
with the Romanes: vnlesse we dare make Scripture a
nose of waxe. The Iewes indeede since the dayes of Me-
thargem Ierusalem would haue the Romanes meant, one
of Daniels foure kingdomes: and yet themselves the on-
ly nation blessed. Eusebius and other Christians would
draw the Romans in, but would also haue beateben
Christians to be afflicted here: So the Angell is made to
speake in the cloudes, and all gracious Daniel sealed vp,
as vnexplicable: and the stories drawen beyond Christ, a-
fore they reach neare vnto him, and Iewes hardened, and
Christianitie weakened, and all Libraries pestered with
errours of infinite confusion. And vnlesse we be content
to reuoke our erronious notes for the Romanes in Daniel.
chap. 2. 7. and here 11. and likewise for Ezek. 38. and a
little vpon Zacarie 6. for the foure Monarchies, we
shall do our selues great iniurie: and breake the law which
forbiddeth to lay a stumbling blocke afore the blind: and
I feare, be counted of small conscience in Religion. He

* The Ro-
mans can
not beholden
any of Dani-
els foure
kingdomes.
* one or Mo-
ses pluate
Num. 24. v.
fed here,
made Dani-
el know by
like reuolu-
tions: that the
Romans
heere arying
should afflict:
as these foure
kingdomes:
and hold on
vnto the
end: and he
knew that
they should
be the killera
of Christ.

Daniel.

that would willingly continue an error to disturbance of the Bible, is no better affected then those foure beastes that goe into the river of burning fire. Herein Printers should specially shew conscience, that their actions continue not error for gayne, after blame iust and profitable.

Of Antiochus Parthian war and breaking
without hand, chap. 8. and casting
into the fier, chap. 7.

^a *Ex*, 1270W a
Babylonian
terme, often
used in the
Babylonian
Talmud,
The Greeke
kept it
αἰαντόν.

44 But * tidings shall trouble him from the East and from the North: and he shall go forth with great heat to destroy and sacke many.

45 And he shall plant the tents of his court betwene seas at holy mount Tzeby: and he shall come to his end, and none shall helpe him.

* The blasphemers of Christians: Cornelius Tacitus commending this Antiochus, saith that if he had not bene hindered by the Parthian warres, he had drawne the Iewes from their (as the blasphemers spake) barbarous superstition. As the testimonie of Satan is cited in the Gospel, so may his be hit her for this. Florus in Linies abridgemēt LIX. doth touch the war of Antiochus king of Syria and Phraates the Parthian. But Tacitus cometh neare the wordes: to destroy and sacke many: Who the many be, the next verse doth shew: they that dwell betwene seas at holy mount Tzeby. Now Tzeby used vers. 16. and chap. 8. 9. in Daniels owne phrase, frō Ezek. 20. was a plaine designation of Iudea. Moreover the Babylonian terme of a court Aphadno should argue a Babylonian king. The terme hard to Greeks, & plainest to Iewes, and fittest for the matter, to teach and save them from harme, that beere beareth a sweete grace in it. Moreover the phrase planting of the tents of his court is most fit for Antiochus who chafing at Iudas Machabians prosperities, stayed halfe his army and his sonne with Lysias ruler of all from Euphrates unto Egypt: to have destroyed Ierusalem, and the Iewes memory utterly. Now the coming to his end is plaine, that of one man, not of a Romane Aristocratie all must be understood: and the breaking without hand touched in chap. 8. is in effect

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effect the same betre: Where all mans helpe is removed, and sickness from Gods hand is closely meant. 1. Mach 3. and 6; the 2. Mach. chap. 9. clear this, And now we are come unto the end of wrath. The Angell, touched Babels fall: the Persians punishment in Xerxes campe, the speedy coming vp of Alexander, his pride, death and rooting out of his house: his foure chief: their reduction unto a couple, their place in North & South: their falling out & seeking agreement by mariages: & What ten afflicted Iudah vehemently: and setteth forth the last so fully that none can doubt who the man should be: and for all this heathen are good recorders. So Daniels difficulties are opened by him selfe: and for Antiochus Epiphanes he writeth rather a story then a prophetic. Observations more, touching the afflictions, for comfort be added, with explications, but no new Princes matters.

CHAP. 12.



A further explication of the afflictions vnder Antiochus Epiphanes: and notes vpon the whole oration.

I And at that *time shall stand vp *Michael the great Prince which standeth for the children of thy *people: *and there shall be a time of trouble, such as hath not bene, since there began a nation, vnto that time, and at that time thy *people shall be sau'd, all that shall be found written in the booke.

The name is in Iud. 9. and Apoc. 12. 7.

*When Antiochus going to war agaynst Parthia leaueth Lyfias behind him, to haue rooted out the Iewes: then מִכָּאֵל Michael, that is, he who is in the forme of God and holdeth it no robbery to be equall with God, euen the Angel of the covenant, shall stand in the Iewes defence. *The reuue of Daniels people in this place must needs meane the Iewes: & here their troubles for Religion, not the heathen Christians affliction must be understood. *Now it is euident that the holy Iewes nation were neuer tormented for true Religion through their whole state, but vnder Antiochus Epiphanes. Therefore it is cleare, that the Angel spake here of those dayes. And this one speech might haue kept Daniel in his true meaning,

that

Daniel.

that we should not draw n in beyond Christ, for these troubles stories, before we draw them to him. * The pronouncing of Iewes saluation in troubles and suffering persecution, maketh the cause yet playner, and euery argument here should be reckoned of high price, specially the end of afflictions, that they bring vs vnto saluation: through which afflictions, all must goe, who will liue godly in Christ, as they are chosen of eternitie vnto this state. This terme of booke from Moses and booke of life, Philip. 4. 3. Apoc. 3. 5. 13. 8. 20. 15. all these are chained with references of the later vnto the former: & that of Moses is expounded in the verse following, With open, cleare and proper naming of the resurrection: in Moses properly neuer named, but taught by stronge consequences: as in telling that the earth was cursed, vnable to afford blessednesse here: in shewing Enochs yeeres and taking away (into paradise,) as the Arabique translation of Hebrew 11. hath for the Greeke ~~and~~ ^{and}. Also in Abraham, Isaac, Jacob and Sarah who being pilgrims and straungers in Chanaan, without all purpose of returning to Mesopotamia, professed that they looked for a Citie whereof God was the builder.

When the eternall Angell Iehouah, the God of Abraham, Isaac and Jacob containeth in describing of him selfe the gift of life to those Patriarches, by reason that he is the God of the living and not of the dead, the doctrine of life Eternal is sure: but so taught that prophane Epicures cannot reach so far as to reply once against it. Likewise where God saith Deu. 32. I kill and quicken, the order of the speech containeth the resurrection: & the best meaning that can be grounded by Religion & propriety vpon Gods words, that is the right meaning. The Hebrews vpon Leuiticus 26. render a great reason why Moses neuer nameth life Eternal, nor death Eternal plainly, but the general terme Life signifieth the one: & so by death meaneth the other: and for keeping the law, promisseth, corne, wine, peace, victories, many children: and containeth not life eternal but vnder a conuening, thus: my tabernacle shall be amongst you: & I wil be your God: Likewise why for breaking the law, he propoundeth but outward punishments, and with addition: Of his face being against them: weightie matter do they bring of Moses counsell. When the law was giuen scant any were in the world who beleued that God was: and made the world, and ruled it. Where if open speeches of Eternall state after this world had bene tolde

Daniel.

their unbeliefe therein would haue kept them from all searching touching the present world his gouernment, & of God his being and vniue. Therefore by open thinges he pronoketh them vnto the vniuisible closely. The Prophetes did the like, alluring by outward blessings vnto the Eternall, and by outward sorowes, as weeping, gnashing of teeth, fire and brimstone, Tophet and such, betokening Eternall miserie. But for the time when the holy Iewes were to lose land and life, then plainly the resurrection is named, euē here. In Chapter the senenth: A Kingdome for euer: yea for euer and euer, is named: but so in phrase that some translators turned that vnto the wicked. One Printer did amend the fault, which stood by mistaking a litle particule Vau: But the next edition wallowed in the former mire. That sheweth our wickednesse touching speeches of Eternall life: When we know not whether the phrases touch the blessed or the cursed. The speech here expoundeth the former & the holy Ghost in the Epistle to the Hebrews handleth this place most properly, as one spoken for the comfort of the Iewes that liued in Antiochus persecutions. Hebrewes 11. 35. They were racked, refusing to be set free: that they might obtaine the better resurrection. Who cannot see that the phrase of better resurrection calleth vs vnto this place?

Moreover the Gospell, hath a speciall relation vnto this place. John 5. 21. The feast iazina was kept (the dedication told. 1. Mach. 4. 59.) at Jerusalem: and it was winter: and Iesus walked in the Temple, in the porch of Salomon: and the Iewes compassed him about, and sayd: how long doest thou keepe our soules in doubt, if thou be Christ, tell vs playntly. Iesus sayd vnto them: my sheepe heare my voyce: and I giue them life euerlasting, and none can take them from my hand. My Father, who gaue them me, is aboue all: and no man can take them from my Fathers hand: I and the Father are one. Here we see the notation of Micha-ell, one with the Father. Now the giuing of life Eternall, vnto them whom the Father gaue him, that is, which are found written in the booke: and keeping them that none can take them out of his hand, these shew who is Michaell that standeth vp for his people: And the attribute of great Prince, as afore the first of the chiefe Princes; that is, translated by the Saints Paul & Jude, Archangell. And as the voyce of the trumpet is Gods voyce (Psalm 47. 6.) Where the Lord ascendeth with the voyce of a trumpet

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pet, (so he did at the law giving) and Christ saith Iohn 5. The dead shall heare the voyce of the son of God: all which are in the graue shall heare his voyce, and they shal goe such as haue done good into the resurrection of life, and such as haue done euill into the resurrection of iudgement: In like maner S. Paul speaking of the resurrection, taketh his phrases partly hence, & partly fro the Psalme and Gospell: 1. Thess. 4. 16. The Lord will come down from heauen *in nubibus* (that is) with the voyce of the Archangel, with the trumpet of God: and the dead shall arise. Mentioning the resurrection which here in Daniell is most clearly taught, he could not do better then touch some phrase hence: as translating: The GREAT PRINCE, by ARCHANGEL. The Jewes, who cite Daniel, in their Zohar, Talmuds and commentaries but seldome, yet cite this of the resurrection very much: as in Ros hefana, Perek 1. fol. 14. B. and Sederin. Perek. 21 fol. 92 It were an ambitious labour to quote how often all their other noblest do the same. For this cause S. Paul speaking of the resurrection, doth by a speciall phrase call them vnto this text of the resurrection, according to their owne maner: & sheweth that the Archangel is God, and Lord of the trumpet. But our Lord doth presse them more with it, shewing himselfe to be the sonne of God. Iohn. 5. And vsing continuall speeches that expound this of Michael, and touch the resurrection, here named.

The better resurrection and the worse, Eb. 11.
to life, and to Iudgment, Iohn. 5.

^a Iohn. 12.
^b Gen. 1.
^c Gen. 3.
^d Esa. 26.
^e Esa. 66. vlt.

- 2 For the many of them ^a that sleepe in the ^b earth of ^c dust, shall ^d awake: some to life euerlasting, some to all shame, to ^e lothsomnesse euerlasting.
- 3 And the wise shall shine like the brightnesse of the firmamēt: & they that turn the many to righteousnesse, like the starres for euer and euer.

The Scripture of like phrases teach vs to make the force of euery worde here vsed.

With naming of life Eternall, he toucheth the glory of it: which heere is layde before the eyes in shining termes: a tast whereof Daniell felt in the glory of the Angeli Gabriell that came to him now. chap. 10. whose brightnesse

Daniel.

Brightnesse he could not abide: and the description of Christ was more glorious. Now all that be faithfull are tolde here, that they shalbe like Angels. Our Lord translateth this sentence thus: Then the iust shall shine as the sun in the kingdome of their father. Here the Angell was so name in troubles, for the more stay of the people: The wise counsellors: and keepers of the people in the holy covenant: As *Mattathias*, and *Iudas* that had *M.C.B.I.* in his standart, the first letters of *מטתיהו ויודא* Who is like unto thee o Eternal, among the Gods? Such as *Eleazar* the old man, and valiant Martyr: such were the seven brethren and the mother that suffered together: and the holy Ghost doth record their saluation in their hope of the better resurrection, and that they saw the promise afore hand: as they might unto the very houre. But we may not thinke that any other saythfull be lesse in glory. A poore trades man who in small knowledge overcommeth *Satan*, fighteth as valiant a combat as *Daniel*, who hath openly the army of heauen to assist him. Now all the iust are of vnderstanding in Gods covenant, learned and wise: and shew occasion vnto others of the like: though some are more employed herein and sooner called and beare longer the burden: who haue the timelier ioy. In iustice giuen by Christ equall to all, we are saved: and thereby euery one faithfull shall shine as the sunne. This conclusion is beauenly agaynst the persecutions of *Antiochus*: and *Daniell* might know hence that when our Lord, who is aye in the forme of God, came in the flesh, he would shew a taste of his glorie, as he shewed to *Peter*, *Iames* and *Iohn* upon the mountayne, which as he commanded the Disciples not to tell, vntil his resurrection, so *Daniell* hides it from prophane enemies, who would turn all into fables, or fables: and as hogges rent the holy people, for casting pearles vnto them. Therefore an holy charge followeth.

Of keeping close these Prophecies.

- 4 And thou *Daniel* shut vp the words & seale the booke, till the end of the time. Many will search through, and this knowledge shall encrease.

The like commandement was giuen
chap. 8. 26.

Where *Elam* and *Madai*, and *Iauan* were named. Here though they be not named, they are so playnely described, that any learned heathen would tel rightly what kingdomes must be meant. Now that the Pro-

Daniel.

phet should not sorow for closing such profitable matter, he is comforted: that when these matters break out: many will search further to abound in knowledg: as the Iewes in the Machabees are testified to haue done. And Romans too deale with these matters, as Virgil, Eg. 4. Polibius, Dion Cassius, Tacitus and many others, & Porphyrius in Eusebius commendeth the Iewes kill in prophecie, which doubtlesse this booke gaue them: so tell enents for these dayes.

The ~~apert~~ and hiding of the minde, which Daniel vsed.

Daniell onely
mentioneth the
first captiuitie.

ANd here I think it not amisse, to shew Daniels owne practise in style of sealing up his sence, euen where he writeth in the common language the Chalde tongue, following the order of his Chapters. And first of all, though he onely handle the first captiuitie: yet he would not date it from the first of Nebuchadnezzar: as looking to haue a prophane king ouer Gods people to beare a date of their thraldome: & taking vnto him self, being of Iudahs kings that honour, of measuring the captiuitie. So vers. 1. and last of chap. 1. he must be vnderstood, as setting the limites of the 70. yeares. In chap. 2. 1. he wonderfully telleth the date from his owne standing afore the king: costly comparing him self with Ioseph for the like time, & Nebuchadnezzar with Pharaoh. In expounding the Image, when he began with telling how the secte perish, and commeth last vnto the head that perished first, this pleased Nebuchadnezzar, as though he should not soone fall. In the same speech when he ioyneth iron, brasie כסף נחושת Chaspa and Caspa, clay and silver: he sheweth his care to please the cruell tyrant, and his own readinesse of wit in the allusion: besides the depth of the natures, that silver termed Caspa of desire, is but Chaspa, mere dust. And through the whole matter, his silence touching Iuda, and leauing the oppressed by the iron, as though all nations had felt the iron of
the

None, without
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uer, gold.

Daniel.

the legges, this holpe his people: and the ignorance of his closenesse made 1500. yeares error in vs. The third and fourth and fifth Chapters, neither needed nor suffred hiding: therein he fully setteth forth the Babylonian shame and Gods glorie. So in the sixth he deals with the Persians. The seventh beares his wit in Belsh-zar, shewing that Bel becommeth a fire of sorow from the fiery throne. Likewise in speaking first of the last beastes ruine: and returning to speake of the former: and vsing termes of equiuocation, as we yet mistake them: that the Chaldeans could picke no quarrell. For thus the wordes might seeme to meane vers. 12. Concerning the others beastes, they had taken away their dominion: yet their liues were prolonged for a certaine time and season. What the argumēt calleth for, and how the wordes will abide another sense, all may see. Like vers. 18. Vau signifying And, or Which, the taking one for the other, would keepe Daniels people from blame: and they might see an exposition in the Chapter. Therein also his terming of the Iewes the Saintes of wrap them the holy Trinitie, that contained no danger: yet great wisdom. While the kings of Iudab liued: Iakim, Iackin, Zedekias prophane as beathen, God would shew kingdomes ouer them in no worse sort, then they would wish to appeare, as in the Image: and then he gaue his own people no name: a bad he might not, a good vnder those kings he could not: But when Salomons house was extinct, and our Lordes ancestors right commeth in, then it was fit that a name should be giuen them of the highest approbation. And all this while he durst aduenture to write in the commonest language of East and Scyth: to helpe merry, and danger none. But chap. 8. Where Babels fall is gathered by Elam arising: & Elam sel by Iauans arising: & the nations be named, & Iudab iurely described to any Iew: and he is commanded to close it vp: then he not onely dissembled his grieffe for his people, that should fall

*Five points of great importance haue bene mistaken in expounding Daniels 7. chap. The name Belsh-zar: euen of Ebrew Printers: the Saints of the high: who they be, who there hold the kingdom: the speech of the three former beastes: who the fourth beast meanes and specially all the speeches which in truth are of Antiochus Epiphanes.

Daniel.

fall from being starrs: but writeth in Ebrew, and useth
 termes that amaze the vnheddy unto this day: Palmonie,
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 death forward: and turne vnto Moses enen by Sabbates
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 In the tenth he hid his minde: not telling wherefore he
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 shewing how foure kings & Xerxes camp shall some sate
 he knew that Tigris swift waters were a fit resemblance
 of the speede, and knew that they should be punished for the
 Temple. By keeping close his minde, he saved his from
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 Maazim, all strength that is almightie. in vers. 32.
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Daniel.

and 39. and the fortes of Manzim for the temple of Ierusalem, and sundry particles of difficultie, but unto a practised Ebrew in verj. 38. good 39. Also Chaldee termes as אפאדנו, Aphadno, his court, and אצונו treasures, with strange Eb. אצונו and אצונו for agreement, and אצונו in his steed, these would weary the prophane: and all that count not the kingdome of heauen worthy searching for, as an hid treasure. Also Michael the great Prince, named great by an Angel, in the companie of two other Angels, this would disturbe the unstayed: who knew not unto what former person, as Palmony and Messias, this was to be referred. The notation would teach such as knew the holy Trinity, who the person was, no lesse then we are warranted from Apo. 12. and from S. Iude. In the Apocalypse, where Michael and his Angels fight, Christ and his seruants come in the exposition. In S. Iude the burier of Moseth is Mishael, who in Deut. is mm the Eternall. Also the author of this speech, the Lord rebuke thee Satan, is in Zacharie the Eternal, & the Angel of the Eternal. By this we may wel know who Michael must be. And al of stayed iudgment will soone acknowledge, that it cannot stand with the plainnesse which is in Christ, that the Angel should cal Daniel unto any speculation of Archangel, but of the forme of God: nor to teach him to wade in thinges which he could not see, to hold any created Angel our great Prince. Angels are in Esay of one degree called by the Argument in handling, Seraphim: Burners (of the Citie and Temple) in Ezekiel Cerubim by Moses terme: in whome one sise & measure sheweth how all are equally ministring sprites: to be sent on seruice for such as are to inherit Saluation. As Palmony in the eight Chapter is expounded the most holy Christ in the ninth: and none was there aboue Gabriel but he, so none here may be. And when our Lord John, s. dispoiseth of the resurrection, as a Worke for the sonne of

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Daniel.

God, therein calling vs hither, he expoundeth closely, who Michael must be. These points keep Daniel mystical vnto all that be not of the Church. As al his booke must needs be hid from them that weigh not what poynt of Religion touching Dauids throne was now to be opened. But they who know that all Iudah seeing Salomons house at ende, would require from God a further explication of Dauids sonne and throne Eternal, spoken by Nathan. 2. Sam. 7. and consider that Daniel is a Commentary vpon that point: that the crowne shalbe ouerturned, ouerturned, & ouerturned: (as in Ezekiel,) vntil he commeth to whome it belongeth: they who know that, will soone know what Daniel must meane: euen that all his booke is but an explication of that doubt: how Salomons house being extinct our Lords godly house continueth the right: and how all nations stand vp against it: first vnder Chams broode, of Babel, next vnder Sems Elam: all this in the East: and long vnder Iaphets Westward, that Greek might be made common for Noahs Prophecie and allusion vnto Iaphets name: of perswading in his language to dwell in Sems tentes. This being considered, the whole frame of the booke storie will tell how much of the building might belong to Daniel or any Prophet, for to make up. And this was not he to tel in his booke: but to giue closely an answer, vnto the close demaund of all his owne nation. Little would the heathen haue beleued him, that the house of Zorobabel were the high Sainctes: that Zorobabel should be as a signet in due time, that mountaines should be plaine as fore Zorobabel: and that Zorobabel had a name teaching by and for whome the Golden Babilonian head should be fanned. These points would heathen no more regard, then Herod regarded Ioseph, the carpenter: and the Machabees, Iacob, Matthan, Eleazar. So we see that Salathiel and Pediah in Babylon, were of no account: and Zorobabel in Iudah of small authority: and Abind, Eliakim,

At or,

Bar Kapra in Ierusalem:

יפת אלהים

ליפת וישכן

במחליו שם

בשמו סדרבון

בלישון שר יפת

במחליו שלשם

The Rabbins saw by Noahs allusion: that the new Testament was to be written in Greeke.

Daniel.

Azor, Sadok, Eliud, not so much as named in any place, beside the holy register. The notation of their names compared with Psalme 89. would teach what their hope was: & that Psalme bringeth Athan as chiding with God for strange dealing in the promise of the kingdome: so that a certaine Spanish Jew cited by Aben Ezra beeing at his wittes end, would not reade the Psalme. If Iuda to this day could not conceiue a right the nature of their kingdome: much lesse would the heathen haue rested in plainnesse, ioyfull onely for the world to come: When they beleened not that the world was made: nor that the highest ruled the kingdomes of men. Christ him selfe speaketh in verse 10. The wicked will not understand: but the wise wil vnderstand. To them it is giuen to know the mysteries of the kingdome of heauen: and to them which are without, all things are in Parables. For that cause, both a charge is giuen heere to shut vp the wordes and to scale the booke: and in Phrases Daniel doth the same, and in all his Methode. And as in due time many ran to search, whereby knowledge likewise increased: So we should search now that our knowledge might increase.

The Iewes to this day looke for a pompous kingdome, silly caitiues.

An Angel demaundes how long the wonders of Antiochus dealings shall preuaile: and hath an answer from chap. 7. 25. that it shall continue three yeares and an halfe.

And then vpon the Greekes hand set vpon the holy people shall be brused.

5 ^b Then I Daniel looked: & behold, two others stood ^b The greater one on this side the brinke of the riuer, and one on of these matters the other side the brinke of the riuer. here is set forth by the Angels

6 And he said vnto the man clothed in linnen, which attendance and desire to looke was vpon the waters of the riuer, at what time shalbe into them: likewise the certain- the ende of these wonders?

tie by the number of witnesses, two, yea three in al, as among men the law holdeth that proof sufficient. That certaintie must needs import plainnesse in the matter. The place at Tigris was fittest to betoken dealings in time at those quarters: As at Eulbi the Riuer Daniel saw Paras and Madairife and fall. Vpon Tigris Seleucis built Seleucia. Thereabouts also this Antiochus after his Church robbing was soyled. Moreouer the notation is very fit. 71 sharpe, & swift: As these dealings vpon Gods enemies should be sharpe and swift. Strabo noteth that the Riuer is named an arrow in the Medes tongue: and so it is by Curtius in the Persian. And both nations seeme to haue the same language either wholly or neare. The

Daniel,

name and fame of the Riuer is ancient. In Adams Paradise it was one of the foure: that, with it; as the first of Ebrew stories began: so the last in the Ebrew Prophetes should end. God tendereth in all points mans weaknesse: to contriue much into a litle roome, to be easier learned & remembred. There Babel did set vp a Tyrannie, at the towers building: & Nemrod of the yongest house began rebellious dealings. There Elam son of Sem wanne the superiority from Seneax and Nemrod: thence they and two more come against Abraham, and fall. And as Aegypt in Pharaoh after Babel troubled the Church, so in these dealings they do: that by admonitiō of place almight be better wayed. Ful many be the like reuolutions for places and times in the Ebrew stories: which obseruation will helpe much. The Angels demaund is like Iohn Baptistes of Christ, for his Disciples surenesse, not for his owne doubt. The matter was shewed to Daniel. Chap. 7. There commeth vp in the fourth beast one litle home, which brake three hornes, & had eyes like a humane man, but a mouth speaking great matters, vntill thrones of iudgment were set vp, and for the great words which the hornes spake, the beast was kild, and the body cast into the fire. There that home made warre with the holy: vntill the Ancient of dayes came, and iudgment was giuen to the Saintes of the holy Trinitie, and the Saintes held their kingdome. There the Angel expoundeth it of one king that should abase three: which Antioch. di. first to Seleucus, next to Demetrius, thirdly to Ptol. Philometor. The same should speake words against the highest, and consume the Saintes of the high Trinitie, and thinke to alter times and law: and touching that point, they should be giuen into his hand for a time, and two times, and halfe a time. Now the terme time put for a yeare, was seene chap. 4. in Neb. & the Angel could not be ignorant of that. But whereas all Antiochus dealings against Moses were 2300. dayes afore the 25. of Caslen, to distinguish the whole rage from the removing of the sacrifice, that wasto be noted. And those dealings are termed wonders. Seeing the קדש continuall sacrifice was *ignis hostias*, as Christs death was: the counsell of Christ in giuing that into a Tyrants controlement, & the Sabbath which had been since Adams time, & his holy seruants to be tormented; this was indeede a great wonder. The reason was rendered, chap. 11. 35. and heere vers. 10. Christ telleth in the same termes that the Angell vsed: onely he altereth their order, as I will shew when I come vnto the verse. The answer followeth.

* דבר a speech of difficultie: to the vnbrewed, but plaine by the matter.

* The attire here & the whole persons description

chap. 10. 5. sheweth a sacrificer holy, and higher then the heauens. Moreouer the gesture of standing vpon the waters importeth that of the Psalme: how as God calmeth the waters, so he calmeth the waues of nations. And this vision answereth vnto Iobs speech: that God walketh vpon the high waues of the seas. The metaphors and visions of the Scripture haue a cleare resemblance of that which is taught for mens affaires. Besides, the gesture and oth calleth into minde, Deut. 32. a comfort euen for these times. I kill & make aliue, I strike and I make whole: and none can take away from my hand. When I lift mine

7 And I heard the man* clothed in liinnen which was vpon the waters of the riuer, when he held vp his right hand, & his left hand vnto heauen, and sware by him that liueth for euer, that it shall be for a time, times, and an halfe: and at the finishing of brusing the hand, that is, vpon the holy people all these things shalbe finished.

Daniel.

P ii

Daniel.

fed vp the dead at the latter day, his present miracles of the raising Talitha, his being at the Dedication feast: his speech there that he was the sonne of God: his ph^rase of Lazarus sleeping, taken hence from verse 2. his speech with Martha that he is the resurrection: his perswasion, that she acknowledged him to be the sonne of God, which was to come into the world: that is by Daniels ph^rase the Prince of the people, which honour no created Michaell might vlturpe: & as I touched, his suffering vnder the Phariſies a time, two times and halfe a time: from the 15. of Tiberius beginning, vnto halfe his eighteenth, al these dealings still called, vnto these matters. And this matter being twise told should haue beene easie vnto them, specially hauing so many antecedents: that nine homes rushed afore Antiochus Epiphanes, and he was a long dealer not onely agaynst Syria, but also agaynst Iudaea, before this time of placing his garrison in Ierusalem commeth to be in recorde. And seeing this heretymes neare halfe a seuen should fall out in strange euents, they should looke diligently vnto our Lords halfe seuen.

**Daniels demaundes concerning the time when
the Iewes should begin to recover their state from
the Greekes: with speeches of Christ touching
the darknesse of all the oration, and counſel for
the afflictions of the Godly.**

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uing heard
of affliction
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from what special marke the time should begin, was to confesse that he vnderstood not. He knew in chap. 8. that by dayes 2309. from Antiochus first checking of Moses law, the temple should be recovered. But knew not whence this account here should begin. Moreouer by reason that the bruſing of the hand plaguing the holy Hebrewes was here ioyned and he myght well thinke that it should not fall out presently with the recovery of the temple, he was to require a further explication. The Lord doth anſwere, & first acquainteth him further with the whole matter: shewing that as the Angel bad him close vp & seale the words, that pearls should not be cast before hogs, nor holy things before dogs: so these matters were to be spoken in such sort that vntill the age of their execution, the particulars should not be euident. The triall of the faithfull required that: whose practise in martyrdom had not beene so great, if the season of their deliuerance had beene clearly told. For they would haue for a time withdrawn themselves. Here the repeating of vers. 35. from Chap. 11. of the Angels speech, though there the order went: tried, purified, whited, this sheweth one and the same persecution to be meant. And seeing we expound that of Antiochus times and not of the Romanes, this also being spoken, a confirmation of that must be equally of Antiochus: where in I may saile how antiquity could euer misse. The removing of the

Daniel.

continual sacrifice, you must betaken for the first removing that could fall. The terme Tamyd, or dayly sacrifice must stand in his proper sense. For a trope may not be vsed, but where the hearer may easily discerne it from proprietie: otherwise the speaker may be charged of vntruth. Also the holy people and Daniels people should argue that the Iewes were meant here: and so they holde vniuersally: and by reason that we carry these stories beyond Christ they do the like. As Aben Ezra maketh the little horn to be the Turk: and looketh for special affliction three yeares and an halfe vnder him. So men make the worde of God flexible. And we shold haue taken heede of the warning here: *None of the wicked will vnderstande: But men of skill will vnderstande.* Now seeing the very prophane heathen speake that of Antiochus Epiphanes, which agreeth exactly with the end of the last she 11. cha. and these poynts are but a commorator vpon them, and no new states matters: the prophane would tell vs that we entangle our selues wilfully: and wilfully disturbe all the Bible, mistaking whole nations for the Images legs: peruercting the markes of mariages in it: mistaking the fourth beast, what kingdomes it conteineth, disgracing the speech of the Bucke, openly shewing therein the end of wrath, disgracing extreemly al this last oration, drawing likewise Ezekiel for Gog & Magog out of place: confounding Daniel with the reuelation: & confounding the tenour of narrations for nations through all the Bible. Moses laid downe what nation should be the holy people vntil Christ came: and how al the other families should strue agaynst that. The prophets were to be but commenters vpon him, to lead vnto Christ and not beyond him: and they myght terme no one nation holy but Israel: and were to shew how all the auncient naions of Babels dispercion would be busie with Israel. While we confounde this distinctio, we confound with it all narrations of Scripture. The wise will vnderstand it to beso. Now as he that seeketh doth finde, and he that alkerth receiueith, and he that knocketh obtineith opening, alwayes, so to Daniel this now fillteth out: By mentioning one *image* or marke and adding two neare matters, touching brushing of the hand set vpon the holy people, he is fully contented and satisfied in these wordes.

- 11 And from the time of taking away the continual sacrifice, and of setting vp the *lothsome of desolation, dayes shalbe a thousand two hundreth and ninetic.
- 12 Happie is he that is patient, and commeth vnto dayes a thousand three hundreth thirtie and siue.
- 13 And thou, go to the end, and rest, and stand in thy lot vnto the end of the dayes.

ders mentioned by the Angel, when it should be: from chap. 8. euen with the cleansing of the temple: But knew not the speciall note of their beginning. In answering concerning two poyntes for the brushing Seleucid on the *image* or mak. of the other is taken: a marke of sacrifice. Men count the dates of kings reigne statelly: But God holdeth other matters of greater account: as the promise vnto Abraham, Gene. 12. 430. afore the law: the persecution and Ieroboams idolatrie 390. afore the temples flames: Daniels prayer. 490. afore the passion, and chap. 8. a marke backward, the Temples cleansing after, 2300. dayes dealing agaynst Religion in some sort. So here, the taking away of the continual sacrifice is made a date for a day of payment, for a double payment from God. Antiochus was enforced to continue

* Infidel gar-
risons destroy
ing the tem-
ple: as in Ram-
bam about
was shewed.
* Daniel
knew the end
of those won-

Daniel.

firm Religion restored by Iudas in the 148. yeare of Seleucid^{us}, which in the 145. he hindred. Three yeares, seauen moneths and some 13. dayes myght be in this while. Another comfort is added, for the patient in these persecutions: euen the death of the persecutor. As the martyrs tolde him that God would pay him. The dole blessing of the patient imported what kind of comfort was meant in that summe: fortie fiue dayes after the other: the death of Antiochus should fall out in 149. Seleucid^{us}. 1. Mach. 6. 16. Though mans obseruation reacheth not commonly vnto dayes: yet when for the yeares they speake well, by Gods authoritie added, we may gather the iust dayes. And these were the poynts which were fit for to be reuealed in particulars, the restoring of sacrifice, and the tyrants death. Now further matters how the day of the legs should be broken, how the fourth beast should do when his hornes hence are broken: and the Buckes vnhorned fading body, euen how Demetrius and Antiochus sonne fall out: Antiochus race should end: Demetrius house should be deuided: they should match with Aegypt, and perish like dogges: these matters might be marked by humane skil: & they touched not matter worthy particular propheticie: nor the Iewes great care. And Daniel knew in what yeare from his talke he would come into the world: by which time an euident token should be ouer all the world, that the house of Seleucid^{us} or Gog perished, by the Latin nation & tongue, reigning in those quarters: & he knew the very nation that should reigne, euen the next offspring of Cittim into the Macedonians, the Ceti, which was the first name of Italians, in Sudas, in *Latine*. And therefore the manner of bruising the Greekes, and particular dealings were to be sealed vp, as needing no long warning. And so the Lord concludeth that Daniel should looke for no mo reuelations, all his life time: but rest in these, and continue contented with his rare lot, if any thing was sealed touching the Persian kings payment: thirtie yeares hence Ezra should see it: and for the temples hinderers Agee and Zacharie should reueale it. Now the visions of Zacharie for our Lords comming, and Ierusalem fall, they touched not this argument of sorow and fasting of Daniel: and some poyntes were to be referued vnto the Temples ornaments.

The Conclusion.

Thus Daniel had a sufficient Catechisme for all the world: bringing the heauens downe vnto the earth, that the earth might be exalted vnto heauen. Daniel would teach heathen to feason their humane stories with diuinitie. Strabo knew that Nebuchadnezar was an Hercules and reached vnto Spaine, and brought a Colonie vnto Pontus: But Daniel was to tel him who gaue the Lion such wings: Diodorus thought the Chaldeans great Philosophers: but Daniel telleth what deceiuers they were: and recordeth their owne kings censure: and how young Ebreus were found tentymes better then they: how corruption and leauing was their practise: how when the king had forgotten his dreame, they promise an exposition, when he forgot it not, but tolde them, they could say nothing: how a matter written from heauen on the wall chap. 5. passed their skill. Hence Diodorus might haue been wised. Likewise Abydenus who recordeth Nauocodrosors traunce, myght by Daniel haue seene it clearer. And so Herodotus might haue gotten more hearers in Olympia, if to Cyrus surprising of Babel he could haue ioyned Daniels 5. chap. The same text would haue made Xenophons Muses more artique, shewing how in banqueting the Chaldean king was kild. Athenæus with his Berosus & Ctesias for the same feast might see God serue with sancce. So for Cyrius death Herodotus myght haue learned the cause: with learning Daniels fasting. And the

wri-

Daniel.

writers of Sufan, the Citie of Darius Hyftaspis, made the glory of Persia, might see in Daniels visions chap. 8. Sufans honours confirme his booke. Aeschylus and Herodorus myght haue penned the one his Tragedie, the other his story, more plentifully then they did of Gods stroke in Xerxes fall if they had looked into Daniel: much they marked but might more Diodorus agayne with Arrianus, for Alexander might haue seene all tolde in Daniel. And Diodorus might haue marked from what curse Alexanders Captaynes made such a slaughter among them selves. Here he myght haue seene, why he should say that Ptolomy Lagides came vp by helpe from heauen: and why Seleucus became soone greatest: and haue brought true Prophecies, for that Paulanias might beholde to what vie he noted the affinitie and league betwixt Lagidas and Seleucidas: and how Philadelphus name *epiphane* made famous the marriage beginning betwixt the two legs. Appian and Iustin myght haue made, not Polybius and Trogus, but Daniel their author: and Polybius in the pleading for Syria, might haue beheld Iudah cast as a bone betwixt two doggs. Here Liuy had for him, by whom it fell out, that Antiochus came into the West with a campe of nations scant heard of in Italy, Medes, Cadusians, and such many names strange in west eares: by whom Antiochus wanted counsell, that he was soone brought to losse of almost all: his death in Strabo and Iustin, should haue been referred to Gods counsell in Daniel, and Iason of Syren that noted Church robbing in Seleucus, should haue noted the text in Daniel. And in Antiochus Epiphanes his comming vp into Syria: his 3. voyages into Aegypt: his crossing of Ebrews laws, his death, his vile nature, Polybius, Liue, Athenarus, Florus, Appian, almight know these dealings foretolde. Also Tully that termed Iudahs Religion a barbarous superstition, and the people a nation borne to bondage, myght gesse by Daniel that the iudge on the fiery throne, the stander vp for Daniels people, would haue his tongue pricked for those speeches. And the same orator might haue gessed by skill in Daniel, why the Romanes feared to helpe Aegypt the day leg by their fained Sybilles, was heard by some Iewes counsell, who would tell that when the legges were broken from God, all assisters of them should be as resistors of God. So Brennus of our nation with his great campe, was plagued as a resister while the legges were iron, and Antiochus that dreue his company out of Asia, was surnamed Soter a Saviour. And therein Paulanias might haue seene the counsell of God. Agayne where Virgil bringeth in Augustus triumph, ouer Cleopatra and Antonie, euen *ultima Baetra*, from East hence, *Extremus hominum Morinus*, he myght haue seene how God called nations from the rising of the sunne vnto the going downe to beholde the breaking of Daniels image: and to thinke of a childe comming from heauen: as Virgil penerly heard. By Daniel, not Venus, Neptune, Minerva nor Actius Apollo should haue been the giuer of victory, but the God of heauen. Daniel must needs beholde a stately aubour, that hath all these so much belonging to him, and the goodliest part of a Virgils wit, that, in Augustus triumph licking the dust of the toes of Daniels image. Yea and former Romane assayres of Pompey and Iulius Caesar: the one kilde in Aegypt, for helping the king the Piper out of the dust: the other for Cleopatra: those duly looked vnto, would iustifie the fierie throne of Daniel. Yea all the stories of the Romanes comming vp, being here yet, not as enimies to Gods holy covenant, but men rewarded for plaguing the legges, all commenteth vpon Daniel. Besides Augustus iest in Macrobius, how it was better to be Herodes hogge then his sonne: that iustifieth the story of the persecution at our Lords comming from the cloudes to make a tabernacle among vs. Ouer and besides all this, the speech of wicked Tacitus 20. vnto

Christ

Daniel.

Christ crucified vnder Pontius Pilate, and of Christian Religion, these haue a good vse for Daniel, and all the declaration of the Iewes calamities in the last destruction of Ierusalem: or euer since: written by prophane heathen, all serue Daniel alike. And the matters are so playne that if men would but grope, they myght haue found Christ in Daniel: where the pompous of this world be fanned as chafe: the wicked, as beasts burne in fire vnquenched, and the humble may find iustice Eternal, to shine like the sunne in the kingdome of the Father.

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